

MILITARY CHAPLAINS'

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Military Chaplains' Review

Values

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Preface

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

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The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of the Army. When used in this publication, the words *he*, *him*, and *his* are intended to include both the masculine and feminine genders; exceptions will be noted.

Articles should be submitted in duplicate, double spaced, to the Editor, *Military Chaplains' Review*, United States Army Chaplain Board, Watters Hall, Bldg. 1207, Fort Monmouth, NJ 07703. Articles should be 12 to 20 pages in length and, when appropriate, should be carefully documented. Detailed editorial guidelines are available from the editor.

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The Military Chaplains' Review also prints an occasional nonthematic issue. Any subject having to do with chaplain ministry is appropriate for such issues.

Values and the United States Army Chaplaincy: An Historical Approach

Dr. William J. Hourihan

In seeking to clarify what constitutes values, one is faced with a host of possible meanings. One dictionary defines *values* as a “degree of excellence,” but leaves it to the reader to decide just what qualities may constitute this “degree of excellence.” In looking at the United States Army Chaplaincy, a multitude of possible values spring easily to mind. First and foremost is the value of faith; but after saying this, where do we go from there? Compassion, self-sacrifice, bravery, are some of the other words which might be used to define what is meant by values in relation to the chaplaincy. Since the word itself is so difficult to define, it would seem that the best way to come to terms with it is by examples. The chaplaincy has a long and rich historical past dating back 211 years and beyond. Its roots are deeply intangled in American history, and it is in these roots that one can find a true definition of the word *values* and what it means to the chaplaincy.

The first, and most obvious example of what the values of the chaplaincy are all about is, of course, found in the almost story book tale of the heroic four chaplains who went down on the transport *U.S.S. Dorchester* during World War II. Yet, as memorable as this episode is, the history of the chaplaincy gives us many other illustrations of chaplains who gave of themselves in hundreds of small actions and battles. They are less well known to us, but equally deserving as examples of what constitute values for the chaplaincy.



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Beginnings

Almost 350 years ago, in March of 1637, the Pequot War in southern New England gives us an early and unusual example of how one chaplain played out his office and the values seen in it.

A force of militia was engaged in operations off the coast of Connecticut at the mouth of the Thames River, near what is now the port of New London. This force was being carried aboard a small squadron of sailing vessels with orders to attack the Pequot Nation by a direct march inland. The leader of this force felt that such a frontal assault against a forewarned and prepared enemy would have disastrous consequences, and instead he proposed a landing in Narraganset Bay, which would allow the militia to march inland and “come upon their backs, and possibly surprise them unaware . . .”¹ What was being proposed was a classic end run maneuver. This course of action was not supported by any of his officers. Faced with a difficult military choice, the two sides turned to their chaplain, the Reverend Samuel Stone of Hartford, to settle the matter. The chaplain retired to his cabin and spent the rest of that day and night in prayer, “Spreading the case before the Lord, and seeking his direction . . .”² The next morning the chaplain told the officers that he felt that the taking of the Narraganset Bay route would be the most amenable in God’s eyes, and thus the matter was settled. The militia force took the route inspired by Reverend Stone’s night of prayer, and in the successful battle which followed, “The Pequot Nation disappeared both as a reality and as a threat to the Connecticut Colony.”³

This was, of course, a different age and time, and the world inhabited by Chaplain Stone has disappeared. Military leaders no longer turn to chaplains to make command decisions. For us in the twentieth century the role of the chaplain and the values the chaplain represents have taken on a different quality.

The experience of Chaplain (COL) Wayne E. Kuehne can give us a more graspable example of the role of values and the chaplaincy in this age.

When I arrived as a lieutenant at Fort Knox, I reported to the commander. He told me he was Southern Baptist and had no damn use for some minister in his command. Further, he sure didn’t need me. At that moment he didn’t know I was a Mormon. I thought, “This is why I left Houston, Texas!”

¹ Samuel G. Drake, ed., *Increase Mather, Early History of New England* (Boston: Printed for the Editor, 1864), 124.

² *Ibid.*, 125.

³ Parker Thompson, *The United States Army Chaplaincy: From Its European Antecedents to 1791* (Washington, D.C.: Office of the Chief of Chaplains, 1977), 13.

A month later at the staff meeting he said, “What have you got, Chappy?” I said, “We’ve got some serious morale problems about how soldiers are going to get home.” He told me there was no morale problem. This got my gorge up and I told him, “I’ve been out there with soldiers every night. Furthermore, I haven’t seen you, and I know there’s a morale problem.” He leaned back, laughed, and said, “Well, I’ll be damned. I’ve got a chaplain with guts.”

This commander not only taught me how to be a soldier’s chaplain, he taught me to be a man spiritually . . . The first week we were in Viet Nam, our area was hit with rockets. I was never so scared in my life. Suddenly I heard, “Chaplain,” and looked up. There was the Old Man hunched down. “Get the hell over here,” he ordered. “Look at all those people running around like GD chickens. Now you’re a chaplain and an officer. You don’t run around like a GD chicken.”

Whenever we had a rocket attack, I’d leave my billet and go over where he was. As soon as the attack was over, he’d say, “OK, Wayne, let’s go walk through the area.” We would then walk around to assess the damage, to see to the care of the wounded, and to take action to solve problems. As we walked he would tell me, “Leaders don’t hide in holes like rats.”

This commander saw his role as education, and he made a man out of me. He worked hard at it. That was my introduction to the Army and to real ministry! That commander made me positive that I wanted to be a chaplain.⁴

Chaplain Kuehne’s experience gives us a modern example of the army chaplain and the values he represents on the battlefield. Just the idea of “being there” seems to encompass many of the host of definitions which come to mind when one thinks of values and the chaplaincy. Between the experiences of Chaplain Stone and Chaplain Kuehne stretch an unbroken record of over three centuries of chaplains on the battlefields of American wars, and in their chronicles we can find other examples of values.

The American Revolution

As early as in the personal diaries kept up by two young ministers during the Revolution, one can see the values which have motivated chaplains in their service to the country. Philip Fithian and Jesse Lee

⁴ Chaplain (COL) Wayne E. Kuehne, an oral interview as quoted in, *Handbook for Chaplain Ministry in 1990’s*, I-2.

served as chaplains with distinction in the Revolution and their experiences tell us a great deal about themselves and their values. The Reverend Fithian was a Presbyterian chaplain with a militia battalion from New Jersey, which fought during the early years of the war. Chaplain Fithian faced within himself that terrible contradiction between a love of the pomp and circumstance of war, and an acute realization of the terrible personal consequences that war can bring. "There is something forceably grand," he wrote, "in the Sound of Drums and Fifes when they are calling such an Army as ours to contend with another of perhaps equal force!" Yet, he was also aware of the other side of the coin. The compassion and patriotism he shows in this following entry from his diary gives a good indication of the values of this chaplain.

After Evening Prayers I walked to the Hospitals of three Regiments; to ours; and the two New England Battalions, A Sight that Forces Compassion. An unfeeling Heart here is brutal . . . and I must daily Visit . . . my whole Frame revolts against it! But I am not discouraged, nor dispirited; I am willing to hazard and suffer equally with my countrymen since I have a firm conviction that I am in my Duty.⁵

Jesse Lee, a newly ordained minister in 1780, joined the Revolutionary Army operating in the South that same year. Before he made his commitment, he thought deeply about the moral consequences of his act.

I weighed the matter over and over again, but my mind was settled; as a Christian and as a preacher of the gospel, I could not fight. I would reconcile it to myself to bear arms, or to kill one of my fellow creatures; however I determined to go, and to trust in the Lord; and accordingly prepared for my journey.⁶

Chaplain Lee, like Chaplain Fithian, also saw the other side of war and its consequences. His entry of October 13, 1780, reads as follows:

Colonel Morgan joined us with part of his regiment—some of our soldiers were very sick—I went among them where they lay in barns, at the point of death, and talked to them about their soul; and begged them to prepare to meet their God.⁷

⁵ Thompson, 139-140.

⁶ *Ibid.*, 198.

⁷ *Ibid.*, 199.

The Spanish-American War

Times change and new wars may be fought, but the role of the chaplain takes on a timeless quality. The sense of permanent values which sustained Chaplains Lee and Fithian in the field during the Revolution, can also be seen in the career of Chaplain Leslie R. Groves during the Spanish-American War. Chaplain Groves, who was attached to the 8th Infantry Regiment in Cuba, was the father of Lt. Gen. Leslie R. Groves, Jr., who directed the Manhattan project during World War II.

Groves was called by his regimental commander, "One of the true heroes of the Santiago campaign." In this campaign he was, "by exposure and overwork," attacked by yellow fever, and yet "while weak and ill, as showing his character, he helped to drag corpses to graves and shoveled in earth when the volunteer soldiers, through fear of contagion, refused to do it."⁸

Chaplain Groves' values are best summed up, I think, in the following extract from his writings.

It is the one who lives with the men, enduring the same hardships and encountering the same dangers, who is ruled not by selfishness but by love for all men for Jesus' sake who can speak when the time comes the words that will be listened to. So I found chances everyday and all the way. In the hospital and in the convalescent camp and on the transports going and returning. I hope some of the seed will take root.⁹

World War II

The Chaplaincy as it exists today is in many ways a product of the Second World War. In the years between 1941 and 1945 it came into its own as an integral and permanent part of the Army establishment. Until World War I the role of the Chaplaincy in the Army had been an haphazard one.

It was only in World War I that a "Corps of Chaplains" was established with the office of "Chaplain in Chief" to head it to deal directly with the War Department "in matters affecting the work of chaplains."¹⁰ Also, for the first time, a Chaplain School was established to fill the acute need for chaplains to minister to the large, newly recruited civilian Army. After the war, for both political and economic reasons, the Army was reduced in size, and by 1932-33 it had about the strength as it had in 1903. The Chaplain School, for

⁸ Earl F. Stover, *Up from Handymen: The United States Army Chaplaincy, 1865-1920* (Washington, DC: Office of the Chief of Chaplains, 1977), 116.

⁹ *Ibid.*, 117.

¹⁰ *Ibid.*, 219.

example, was a victim of this cutback and was phased out in 1927. World War II changed all of this, and the Chaplaincy by its expansion and its service during that war essentially created for itself its present place within the United States Army.

This status was bought at a high price. The statistics tell a grim story. Over 8,000 men served as chaplains during the war, and the branch from 1941 to 1945 sustained 478 casualties. Sixty three chaplains were killed in battle, 273 wounded, 57 were taken prisoner, and 3 were missing in action. The branch ranked third in terms of combat deaths, standing behind only the Army Air Corps and the Infantry.¹¹ In great part, this high casualty rate can be accounted for by what has been called "the presence ministry," the "be there" commitment which the chaplain brings to his job; the same value which Chaplain Kuehne brought to his ministry in Vietnam.

This war was filled with many examples of heroism and self-sacrifice on the part of chaplains; indeed, chaplains earned a total 2,453 decorations during World War II.¹² Perhaps it is best to pick one example to show this quality of "being there"—compassion, and sense of duty—which lies at the heart of the chaplaincy. Like Chaplains Fithian and Lee in the American Revolution, and Chaplain Groves in the Spanish-American War, Chaplain Gerard W. Taggart who served with the 175th Infantry Regiment in the 29th Infantry Division, showed all of these values during the Battle of the Bulge at Bastogne in 1944.¹³

Ministering in an aid station building, Chaplain Taggart found his unit:

. . . subjected to heavy enemy artillery and machine gun fire followed by a violent counterattack, resulting in the surrounding of a building in which the medical detachment was treating casualties. After the enemy had mercilessly sprayed the aid station with direct machine gun fire, they then asked its personnel and wounded to surrender. In an attempt to protect the wounded, Chaplain Taggart emerged from the aid station building with his hands in the air but was met by withering enemy gunfire and grenades. After feigning death by lying on the ground under a pounding of concussion grenades, Chaplain Taggart waited until the enemy fire was temporarily subsided then withdrew into the building where for six hours he gave comfort and administered first aid to the wounded.

¹¹ Robert L. Gushwa, *The Best and Worst of Times: The United States Chaplaincy, 1920-45* (Washington, DC: Office of the Chief of Chaplains, 1977) 414.

¹² *Ibid.*, 192.

¹³ *Ibid.*, 156.

Values

The values which we have seen portrayed in these examples from the history of the chaplaincy are remarkably consistent. That quality of “being there,” along with a strong faith, compassion, self-sacrifice, duty and patriotism; all are permanent values which represent the best of the Army chaplaincy.

Christian Ethics And The Military Profession

Chaplain (LTC) Donald Davidson

Several years ago, while serving as a U.S. Army chaplain in Greece, I organized and led a religious pilgrimage to the historic monastic region in northern Greece known as Mount Athos, or *Hagion Oros*, the "Holy Mountain." A Protestant pastor who served the embassy community and several other Americans living in Athens joined our soldiers for the trip. Sitting in the cool shadows of a thirteenth century monastery watching the emerald waves of the Aegean Sea below, this minister asked me a question that launched me on a different sort of pilgrimage: "How can a Christian in good conscience serve in the military?"

In many ways, this paper is an answer to the question and a product of the pilgrimage. Completing the assignment in Greece, I returned to the United States to study ethics and war at Harvard University and afterward to teach at the U.S. Army Chaplain School and the U.S. Army War College. Throughout all these years I have continued to reflect and to struggle with that unexpected question posed so quickly and sharply on that rugged mountainside years ago.

My work and reflection on that question soon led to another: What has military professional ethics to do with Christian ethics and philosophical ethics? Often, because of differences in language and structure, these disciplines seem to represent three distinct and unrelated fields. The differences are real, but they are not as incompatible as at first they may appear.



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This paper presents a modest outline for the immodest task of integrating philosophical, Christian, and military professional ethics. I have no illusions about presenting a finished product, but do hope to facilitate the discussion and in the process to offer some perspective on how a Christian can ethically serve in the military. This endeavor is intended primarily for those tireless disciples who are committed to God and who, in good conscience, are simultaneously committed to providing an ethical defense for our nation.

My approach is first to describe a basic structure provided by philosophical ethics. Within this framework I will then discuss Christian ethics and make comparisons with military professional ethics; point out where these two approaches are compatible and where potential conflicts exist. I do not wish to create a misleading impression by starting with philosophical ethics. I begin with philosophical ethics because philosophical ethics provides a useful structure and logic for analyzing ethics. The fundamental values, however, which shape my ethics are Christian, derived from Scripture and the church. Given the basic structure of philosophical ethics, this paper is primarily a comparison of Christian and military ethics.

Before we look at the structure, we need to have at least a general definition of ethics. The description of ethics in Figure 1 is derived from the work of Arthur J. Dyck of Harvard Divinity School.¹

FIGURE 1 ETHICS

A systematic reflection upon human actions, institutions, and character . . .

- To determine how groups or individuals ought to act.
- To identify what things are right or wrong, good or bad.
- To evaluate moral reasons and arguments given to justify actions.

Religious ethicists frequently will add a reference to the character and actions of God in relation to humanity. Military ethics is “applied” ethics. That is, the military generally adapts ethical definitions, values, and norms from its parent society to the special context of the military profession. It is not surprising, therefore, that the definition of military ethics developed by the Center for Army Leadership at Fort Leavenworth is similar to Dyck’s definition (See Figure 2).

¹ Arthur J. Dyck, *On Human Care: An Introduction to Ethics* (Nashville: Abingdon, 1977), p. 22.

FIGURE 2

MILITARY PROFESSIONAL ETHICS

A Study of the criteria for
distinguishing between right and wrong
and for making good choices among
competing values in the context
of the military profession.

Military ethics may modify society's ethics because of its unique mission. The Army, for example, is not a democratic institution. However, if the military diverges too much in its ethics, it will become estranged from the society it is to protect.

The common thread in these definitions is that ethics is a systematic approach to identify important values, to determine how we "ought" to act, to distinguish between right and wrong, good and bad, and to evaluate the reasons or justifications given for the way we act.

The Philosophical Structure Of Ethics

Either explicitly or implicitly, most ethical systems contain the three components identified in Figure 3:

FIGURE 3

STRUCTURES OF ETHICS

<u>METAETHICS</u>	<u>NORMATIVE ETHICS</u>	<u>MORAL POLICY</u>
PHILOSOPHICAL ASSUMPTIONS OR BELIEFS ABOUT: HUMAN NATURE; SOURCES OF ETHICAL KNOWLEDGE; THE NATURE OF ETHICAL STATEMENTS; VALUES; ETC.	CRITERIA FOR ETHICAL JUDGMENTS "ENDS" THEORIES (TELEOLOGICAL) • EGOSIM • UTILITARIANISM "OBLIGATION" THEORIES (DEONTOLOGICAL) • SITUATIONALISM • FORMALISM "ETHICS OF VIRTUE"	PLANS, POLICIES, COURSES OF ACTIONS BASED ON NORMATIVE ETHICAL CRITERIA • JUST WAR • LAW OF WAR • REGULATIONS • PROFESSIONAL CODES

Metaethics considers issues that are logically prior to ethical assessment. This is the "stuff" out of which our ethics grows. Here we consider epistemological and semantical questions: What is human nature and how do we "know" or perceive data (e.g., empirical observation, reason, intuition, revelation, emotions, etc.)? What is the nature of ethical statements (facts, wishes, beliefs, etc.)? What is the source of ethical knowledge? How do we justify ethical statements? Metaethics includes our philosophical world view, our

basic outlook, and the fundamental values and loyalties that shape our selection of sources of information and our interpretation of that information. Examples of fundamental values that have greatly influenced ethical systems in the past include pleasure (hedonism, utilitarianism), power (Nietzsche), self (egoism), the state (nationalism), character or moral virtue (Aristotle), and God. Individuals or groups may hold more than one of these, but frequently one may become dominant and the source for evaluating the other values.

Normative ethics describes the methods used in making ethical decisions, our criteria for ethical judgment. Generally, these methods are guided by principles which may be classified as “Ends” theories or “Obligation” theories (see Figure 3). Ends theories are future directed. They move toward some goal or purpose or future condition; hence, they are called “teleological” (accomplished end state, purpose, perfection) approaches. End theorists ask first, “What is my goal or purpose?” and then “What shall I do?” That is, the rightness or wrongness of an action is judged on its “usefulness” (utility) or contribution to a desired end or result. There are variations of teleological ethics, depending on which ends are promoted. *Egoism*, for example, strives above all for self-interest; that is, “What’s good for me is right!” *Utilitarianism* (sometimes called Universalist) takes a broader approach. John Stuart Mill defined Utilitarianism as seeking “the greatest good for the greatest number.” That which promotes the general welfare is right. H. Richard Niebuhr in *The Responsible Self* criticized teleological theories for not adequately accounting for the importance of past relations, for the resistance of life to human design, and for the place of guilt, tragedy, and character in the moral life.²

Obligation theories take an almost opposite approach. They tend to look backward to relationships previously established and to obligations or duties associated with these relations. This approach is called “deontological” because it identifies moral principles or rules that are intrinsically right. It asks: What duties “ought” I fulfill in my relations as husband, father, child, friend, citizen, or member of a group? A deontologist may pursue goals, but only within the ethical limitations of relationships. His chief virtue is justice or fairness. Right actions are those that fulfill (or do not violate) obligations to others, regardless of consequences. Socrates affirmed, for example, that he should uphold the truth, as he had taught his students, even if it resulted in his death. Immanuel Kant’s approach to ethics was deontological. In his “categorical imperative” he charged: “Act only on that maxim which you can at the same time will to be universal law.” Whereas “ends” theories are guided by the principles of goals or results, obligation theories are guided by duties, with a good dose

² H. Richard Niebuhr, *The Responsible Self: An Essay in Christian Moral Philosophy* (New York: Harper & Row, 1963).

of guilt and conscience mixed-in. Motives and intentions are more important than consequences. Obligation theories are also called “formal” theories because they posit moral rules describing the general form or structure essential for ethical relationships. The kinds of moral rules a formalist would commend follow in Figure 4.

Figure 4

Typical formalist

Ethical rules

- Respect human life.
- Prevent injury to others.
- Help others in need.
- Tell the truth.
- Keep promises and commitments.
- Treat others fairly (justice).
- Respect property of others.

In the 1960s Joseph Fletcher and others, reacting to the “legalism” of some formalists, emphasized the importance of the context in ethical decisions. Fletcher’s approach, called “situationalism,” reduced all rules to one, the rule of love. Right action is doing the loving thing in the situation. The context is an important consideration in ethical decisions. This method, however, is incomplete. Love may be the primary motive, as in the Great Commandments cited by Jesus; or it may serve as a summary (higher order) principle similar to Kant’s categorical imperative or Jesus’ Golden Rule. Love, however, is a very general concept. By eliminating lower order rules (as Fletcher does), situation ethics provides very little guidance for ethical relations. To be consistent, the situationalist still must select other principles (e.g., “ends” or “obligations”) for judging which actions are right or loving.

Ethics of virtue is yet a different kind of approach to ethics. Rather than “right action,” it concentrates more on right “being.” It places less emphasis on principles (whether “ends” or “obligations”) and more on traits or virtues of character (e.g., honesty, kindness, courage, wisdom, discipline, etc.). Aristotle insisted, for example, that the object of studying ethics was to become “a good man,” one who consistently manifested a virtuous character. Often ethics of virtue is combined with one of the other two basic approaches in normative ethics. As Kant suggested, principles without traits are impotent, and traits without principles are blind.³

In concluding this summary of normative ethics, it should be acknowledged that few people apply these theories in their purest

³ Cited from William K. Frankena, *Ethics* (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1985), p. 65.

sense. We all have self interests. The issue is whether we place self interests above the interests of others in judging right and wrong. (Are we impartial or objective?) Similarly, most people consider both ends and obligations in evaluating actions. Therefore, an eclectic approach to ethics would suggest three fundamental questions for guiding ethical decisions: (1) Whose interests are served? (motives) (2) Are goals and anticipated results worthy? (intentions) (3) Are ethical obligations to others honored? (duties).

Moral policy is the third major component in the structure of ethics (Figure 3). This area was called “casuistry” in an earlier era. Moral policy is “applied ethics.” The general principles or virtues identified in normative ethics are applied to particular situations or areas and specific rules of right conduct are determined. This application may result in such things as policy guidelines for a department in government, basic rules of practice in family relations, standards for military conduct, or a legal code of ethics.

In summary, virtually all approaches to ethics have three functional areas. *Metaethics* clarifies terminology and identifies philosophical assumptions and values which influence one’s approach to ethics. *Normative* ethics provides the criteria, in terms of principles or virtues, that guide ethical judgment about right and wrong, good and bad. *Ethical policy* is the application of general normative principles to explicit areas to determine specific rules of conduct.

A Comparison Of Christian And Military Ethics

Let us now consider Christian ethics and military ethics within the functional areas of metaethics and normative ethics (the moral policy area will be treated only incidentally because of the general nature of this essay). Differences between Christian and military approaches exist, and there is potential for even more divergence, as we shall note. The similarity between them, however, is even more striking. This should not surprise us because western military ethics is a product of the Judeo-Christian ethic that has influenced much of western society.

In the first centuries of the church, there are only a few examples of Christians participating in the affairs of state or serving in the military. Christians were a small persecuted religious group without significant contact with the social strata from which Roman soldiers came. Some were opposed to military service because of Jesus’ teaching on love of neighbor and turning the other cheek. But Tertullian and others counselled against military service primarily because of the requirements for emperor worship and other religious practices within the Roman military.⁴ Nevertheless, there were some

⁴ John Helgeland, Robert J. Daily, and J. Patout Burns, *Christians and the Military: The Early Experience* (Philadelphia: Fortress Press, 1985), pp. 21ff.

Christian soldiers in the early history of the church. During the emperor Diocletian's persecution of the church, (284-305), for example, several Christians in the Roman army were executed.⁵ Perhaps most famous are those Christians who served in the "Thundering Legion," and who have been credited with bringing a decisive victory for Rome in 173.

In the late fourth and early fifth centuries, Ambrose, Bishop of Milan, and Augustine, Bishop of Hippo, began to urge Christians to join the military. By then a substantial part of the population, including the emperor, was Christian, and moreover the barbarian invasions were imminent. Idolotry was no longer required, but military defense was. Augustine argued that Christians should assume their rightful share of responsibility in defending and administering the empire. In 421, when Boniface wanted to retire from his military duties as governor of Africa to join a monastery, Augustine wrote:

Do not suppose that a person who serves in the Army cannot be pleasing to God . . . others fight for you against invisible enemies by praying, you work for them against visible barbarians by fighting. When you are arming yourself for battle, therefore, let this thought be foremost in your mind: even your bodily strength is God's gift. Think about God's gift in this way and do not use it against God. Once you have given your word, you must keep it to the opponent against whom you wage war and all the more to your friend for whom you fight. You must always have peace as your objective and regard war as forced upon you, so that God may free you from this necessity and preserve you in peace. Peace is not sought in order to stir up war; war is waged to secure the peace. You must, therefore, be a peacemaker even in waging war so that by your conquest you may lead those you subdue to the enjoyment of peace. "Blessed are the peacemakers."⁶

After Augustine, the church generally accepted military service as a worthy profession for Christians and, through an iterative process among churchmen, statesmen, philosophers, and soliders, military ethics evolved during the centuries which followed. Certainly not all aspects of military ethics are from the church; but the dialogue within the church as been constant.

Christian Metaethics

The single dominating feature of Christianity that shapes all aspects

⁵ *Ibid.*, pp. 56-66. This chapter discusses "The Military Martyrs" of this period.

⁶ *Ibid.*, pp. 76-77.

of Christian ethics is the sovereign God who is revealed in Christ. God is the primary source of ethical knowledge, the final criterion for making ethical judgment and the central value of the universe. H. Richard Niebuhr suggests that people first choose a value-center which then transforms their other values and ethics. For Christians God is the supreme value-center, the “One beyond all the many,”⁷ the one from whom comes all other values (e.g., life, freedom of choice, friendship, community, the universe, work, rest, integrity, honesty, justice, etc.). The ultimate “categorical imperative” for Christians is obedience to God’s will.

What God wills is right and good. And how do we know His will? We know through faith in His self-revelation to the community of believers and through their record of this revelation in Scripture. We also know through reason. At least since the marriage of theology and Aristotelian philosophy by Thomas Aquinas in the thirteenth century, the church has considered both reason and revelation as complementary ways of perceiving God’s will. To make sense of our world, and to avoid tragedies like Jonestown (Guyana) and the bombing of abortion clinics, this marriage of faith and reason is essential.

Another important metaethical question concerns the nature of ethical statements. We may describe these “commands of God” as “facts of faith,” but they are also “facts of life.” In the language of Arthur Dyck, they are “requisites” for relationship and community existence. It is significant that the law was given within the context of the Sinai Covenant. According to the account in *Exodus*, God called Moses to Mount Sinai, and prior to giving the Ten Commandments, He offered the following arrangement:

You yourselves have seen what I did to Egypt, and how I carried you on eagles wings and brought you to myself. Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation. These are the words you are to speak to the Israelites.

Exodus 19:4-6

At Mount Sinai, God established a covenant community; then he provided rules for community living. The Ten Commandments were not “nice to have;” they were essential norms for transforming a mob of escaped slaves into a community that could survive in the wilderness and gain the promised land. Community was not possible without honesty, trust, the keeping of promises, and respect for life, family and property.

⁷ H. Richard Niebuhr, *Radical Monotheism and Western Culture* (New York: Harper & Row, 1943).

The covenant illustrates another central feature in Christian ethics. The context for ethics always involves a triadic relationship. In the covenant the relation includes God, the individual, and others in the community. On a universal scale the covenant encompasses the relationship between God and Israel as a priestly nation among other nations. At a more personal level, Jesus charged:

If you are offering your gift at the altar and there remember that your brother has something against you, leave your gift in front of the altar. First go and be reconciled to your brother: then come and offer your gift.

Matthew 5:24

The parable of the Good Samaritan (*Luke 10:25-37*) also teaches us that this triadic relationship crosses religious, racial, cultural, and nationalistic lines. Wrong treatment of others is a sin against God; and conversely, right relations with God ought to lead us to right treatment of others.

In summary, these three concepts form the metaethical foundations for Christian ethics: (1) God is the supreme value-center, the source of ethical knowledge, or rightness and goodness; (2) Christian ethics always consists of a triadic relationship which includes God, self, and others; and (3) God's commandments provide requisite conditions for meaningful community existence. These three features are evident in the covenantal nature and ethical content of the Ten Commandments. They are also integral to that which Jesus, Paul, and an unknown Jewish rabbi in the New Testament called the Great Commandments:

Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself. All the Law and the prophets hang on these two commandments.

Matthew 22:37-39

Military Methaethics

The potential exists for great differences between military ethics and Christian ethics because of significant divergence in metaethical foundations. In part this divergence is required because of laws separating church and state. For example, the United States Constitution (Article VI, Clause 3) states, "No religious test shall ever be required as a qualification to any office or public trust under the United States." The highest value for the Christian is God and to Him is due the believer's ultimate loyalty. For the military, however, the highest "official" value is the state, as established in the

Constitution, administered by the President, and legislated by the Congress. The state tolerates freedom of religious conscience, but it alone is the final judge as to what is legally permitted. The state is the final arbiter. For the Christian military professional, there exists, at least potentially, a tragic conflict of interests.

Fortunately for military personnel and our nation, there has been a coherence between the development of the American character and the Christian tradition. One of the earliest colonial documents, the Mayflower Compact, was based on a church covenant. The Declaration of Independence states: "We hold these truths to be self-evident: that all men are created equal; that they are endowed, by their *Creator*, with certain unalienable rights; among these are life, liberty, and the pursuit of happiness." The Officer's Oath, in which officers swear, or affirm, to support and defend the Constitution of the United States concludes with the words, "So help me God." (An interesting side note is that military oaths in the early Christian centuries were administered in holy places near the altar.) The pledge of allegiance includes the phrase, "One nation, under God." As these documents reflect, there is a general compatibility between duties to God and duties to the nation; but this could change and, indeed, many soldiers have experienced individual instances in which loyalty to God and loyalty to the military commander have been in conflict. The experiences of Dietrich Bonhoeffer and other German Christians under Hitler remind us that, if not always actual, this conflict is always potentially present. It is important, therefore, for Christian military professionals to work for consistency between national ethics, military ethics, and Christian ethics despite these metaethical differences.

Both Christian ethics and military ethics tend to view ethical precepts as "facts of life" or essential norms, not as relative opinion, personal wishes, or emotional feelings. Dyck refers to religious commandments as "requisites" for community. Malham M. Wakin says of military virtues: "These virtues are not merely supportive of the military mission; they are functional imperatives — military tasks cannot be accomplished without them."⁸

Indeed, in the military, ordinary moral issues take on a special seriousness because decisions and actions so frequently have life-and-death implications. Leaders entrusted with immense power over other human beings and with the employment of immensely powerful weapons cannot take ethics lightly. The stakes are too high.⁹

⁸ Peter L. Stromberg, Malham M. Wakin, and Daniel Callahan, *The Teaching of Ethics in the Military* (Hastings-on-Hudson, N.Y.: The Hastings Center, 1982), p. 16.

⁹ *Ibid.*, p. 30.

Christian Normative Ethics

Earlier we observed that normative ethics seeks to establish principles and procedures for making judgments about what kind of thing or actions are right or wrong, good or bad. We also indicated that there are two basic approaches, one that measures right by “ends” (results, goals, purposes, or ideals) and the other by “obligations” (rules, norms, or duties). We identified two “ends” or teleological approaches, egoism and utilitarianism; and two “obligations” or deontological approaches, situationalism and formalism. The question we address now is: What approach does Christian ethics take? Does it use an “ends” or “obligations” procedure?¹⁰

The majority of Christian ethicists would probably agree with the following observation by George Forell: “Christianity asserts that in all important ethical decisions the motive is the significant feature . . . In this sense Christian ethics is formalistic rather than teleological.”¹¹ Beach and Niebuhr consider Christian ethics a formal system: “It is more concerned with the question: What is right? than with the question: What is man’s chief good? It does not begin by setting ideals before men but by reminding them of their duties.”¹²

Let us consider this question in light of scripture. There are some teleological elements in the New Testament which suggest that Christians should be moving toward future goals and striving to attain an end stage of character development, or in what has lately become Army language, “To be all that they can be.” In *Matthew* 5:48 Jesus instructed: “Be perfect, therefore, as your heavenly father is perfect.” Paul also urges us to strive toward perfection.

Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me . . . Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.

Philippians 3:12-14

These teleological scriptures generally fall within what we described earlier as an ethic of virtue. Also it is clear from these passages that the goal is not personal self-realization, but becoming what God wants, of being like Christ (*Galatians* 2:20; *Romans* 12:1-2).

¹⁰ Not all agree on the answer to this question. Juan Luis Segundo, a liberation theologian, describes Christian ethics as “a morality of ends” (in Rapoport, *The Morality of Terrorism*, p. 115). Joseph Fletcher became famous for his promotion of “Situation Ethics.”

¹¹ George W. Forell, *Ethics of Decision: An Introduction to Christian Ethics* (Philadelphia: Fortress Press, 1955), pp. 45-46.

¹² Waldo Beach and H. Richard Niebuhr, eds., *Christian Ethics: Sources of the Living Tradition* (New York: John Wiley & Sons, 1973), p. 16.

Though teleological elements are present in Scripture, the Bible rejects egoism. The central issue in Jesus' temptation (*Matthew* 4:1-11; *Luke* 4:1-13) was whether he should use his unique powers for personal gain and in the pursuit of self-interest. In describing the cost of discipleship, Jesus told his followers: "If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will find it. What good will it be for a man if he gains the whole world, yet forfeit his soul? (*Matthew* 16:24-26) In the parable of the rich fool, Jesus called the man foolish who would store up the fruits of his labor strictly for personal use, "to eat, drink and be merry." (*Luke* 12:16-21) One could argue from these scriptures and others that if a person is most highly motivated by the desire for "rewards in heaven," he is a "long-term" egoist. However, this interpretation misrepresents Jesus' message. His teachings concerning personal motive run directly contrary to egoism. Certainly in this life the Christian is as likely to experience hardship as he is personal benefit from following Christ.

Scripture also seems to reject a utilitarian approach to ethics. I have found no passages in which the ends justify the means; that is, when the rightness of an action was determined solely by the consequences of that action. As Beach and Niebuhr suggest, the primary ethical approach reflected in Scripture is formalism. The ethics of both the Old and New Testaments grow out of a covenant relationship, whether called the Sinai Covenant, the people of God, God's chosen people, the new covenant, the church, or the body of Christ. Right and wrong are generally defined in terms of duties or obligations which ought to be fulfilled or kept toward God or others. In the New Testament, salvation is by God's grace. The law remains as a tutor for ethical behavior.

The Ten Commandments provide the foundation for ethical behavior in the Old Testament: love God; worship only Him; do not abuse his character by misusing his name; allow rest for yourself, your family and employees; honor parents; do not murder, commit adultery, steal, lie, or place designs on the property of others. As was suggested earlier, these moral rules are essential for meaningful community existence.

These normative principles, established in the Sinai covenant, were continued in proclamations of the eighth century prophets and reinforced with a strong injunction against oppression and injustice.

He has showed you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.

Micah 6:8

In even stronger language, Amos roars God's disapproval because the Israelites ignored his commandments: "I hate, I despise your religious feasts . . . let justice roll on like a river, righteousness like a never-failing stream." (*Amos* 5:21, 24)

Jesus emphasized the importance of God's commandments: "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them." What he did seek to abolish with the "New Law" (*Matthew* 5-7) was hypocrisy and legalism. He emphasized that moral rules should form internal attitudes and motives as well as external actions. He called for integrity and genuineness. He counseled to refrain from acts of murder, adultery, and lying; but more profoundly, to avoid attitudes of hate, lust and deceitfulness. Jesus viewed the Law as ethical principles and guides, not legalistic rules and empty ritual.

Biblical ethics follows basically a formalist approach to ethics with a few strands of teleology included. (For sample lists of Christian ethical principles and virtues, see Tables 1 and 2.)

Military Normative Ethics

Because of its nature and mission, the military is a rule-ordered society. It is bound by federal law, the Uniform Code of Military Justice (UCMJ), Department of Defense regulations, Army regulations, command policies, and standard operating procedures. Actions are coordinated through a highly structured chain of command. Furthermore, the military constitutes a unique subgroup within society, a separated community composed of many discrete, tightly knit organizations or units. These characteristics incline the military toward a formalist or "duty" approach to ethics where right and wrong and good and bad are defined by governing documents and the hierarchy and then pushed down through the system. The soldier's duty is to obey lawful and ethical orders and standards. The military's need for unit teamwork, cohesion, and *esprit* require common rules, like those of a covenant, which promote duties of the members to each other. Military ethics shares with Christian ethics a disposition toward an "obligation" or formalist ethic.

The military, however, is also a mission or task oriented society. It manages by objectives and, at its best, gives "mission-type orders," largely delegating the choice of method and means to the operator. This characteristic promotes attitudes which may lead one to conclude that successful accomplishment of the mission is the only relevant moral consideration, and that worthy goals make any method legitimate. That is, that the "ends justify the means," and rightness or wrongness of an action is determined by its usefulness in accomplishing the objective. Thus, although by nature and structure the military is a formalist organization, its method of operating may

promote utilitarian calculation which could lead to a disregard for important ethical principles and standards.

The solution to this problem is not the elimination of mission-type orders or delegated responsibility. Rather, it is to clearly identify through training and leadership example and to support through command supervision those fundamental ethical principles and standards *within* which to accomplish delegated responsibility. These, as Wakin observed, are “functional imperatives.” Therefore, the military expends considerable resources and time reinforcing formal traditions, standards, and principles. It requires classes in ethics at various points throughout the soldier’s career; it promotes mottos like that of West Point’s, “Duty, Honor, Country;” it provides a legal code (UCMJ) and a Code of Conduct for soldiers; and it evaluates its officers on their compliance with ethical principles (See U.S. Army Officer Evaluation Report, DA Form 67-8 and also Table 3 of this article).

Along with the formalist approach to ethics, the military shares with the church an important interest in virtues although the Army calls them “values,” or traits of character. Perhaps these two approaches go together. If we conclude that telling the truth is a normative principle, then it is difficult not to consider honesty a virtue worth possessing. Also like Christian ethics, the military rejects egoism which it calls “careerism.”

Conclusion

As a result, at least in part, of their common heritage in Judeo-Christian ethics, American military ethics and Christian ethics are presently compatible. Both consider ethical principles and virtues to be the moral imperative, rather than simply preferences or customs. They both value ends and means but basically employ a formalist approach which places greatest importance on duties, intentions, and motives. A comparative look at the following tables reveals that Christian ethics and military ethics both place a high value on life and consider essential duties to others to include caring, faithfulness, honesty, loyalty, peace and justice. The ethics of the Christian and the soldier also value character virtues of personal responsibility, selfless service, commitment, moral integrity, discipline, competence and courage. Both proscribe the evils of murder, adultery, stealing, lying and revenge. In the area of ethical policy, Christian and military ethics both stress that ethical principles and character virtues should be believed, proclaimed and practiced. For the Christian and the military professional, hypocrisy has no place.

The point where Christian ethics and military ethics have the greatest potential for conflict is in the metaethical category of fundamental values. Indeed, profound divergence in this area could lead to very different principles and practices for Christians and soldiers. The

value-center of Christians can only be the God who is revealed in Jesus Christ. The highest "official" value in military professional ethics is the state. If the demands of these two value-centers clash, the Christian soldier faces an ethical dilemma. In the end, the Christian, whether soldier or civilian, must choose to obey God rather than men. (*Acts 5:29*)

Fortunately, this conflict remains, for the most part, only "potential." The military allows a degree of personal moral latitude (e.g., conscientious objection), and Scripture urges Christians to submit to governing authorities as long as God's commands are not violated. Yet, the Christian who is both servant of God and servant of the nation must always remember that the integration of Christian ethics and military professional ethics remains vulnerable at this most critical point.

A similar conflict would occur for Christian citizens and, indeed, for the military and the nation if significant differences existed between society's ethics and military ethics. We have noted a general consistency between Christian values, military values, and traditional American values. Also, we have observed that, with some modifications, military ethics is adapted from its parent society. What would happen if the values that characterized society were no longer compatible with Judeo-Christian ethics? If the military did not follow the new social pattern, it could lead to a crisis in civil-military relations. If the military did adopt prevailing cultural values, Christians would be alienated from both society and the military.¹³ Either option would bring tragic consequences for the nation, the military, and the Christian citizen. Therefore, it is important for all Christians, especially Christians in the military, to work for a general consistency between national, social, military, and the Judeo-Christian ethic. In considering fundamental values and the limits of American pluralism, which is itself an American value of great importance, we would agree with Niebuhr: Christians are "radical monotheists;" ultimate loyalty belongs to God.

¹³ This pattern did occur in Germany in the 1930s and 1940s and led to the formation of an underground church and a break between the official churches and the "Confessing Church." Furthermore, a similar pattern appears to exist presently in the Soviet Union.

TABLE I

BIBLICAL NORMS

TEN COMMANDMENTS (EX 19-20)

(OLD COVENANT-EXODUS)

RELATIONS WITH GOD

1. WORSHIP ONLY GOD
(GOOD)
2. NO IMITATION VALUES
(IDOLS)
3. NO MISUSE OF GOD
(NAME)
4. ALLOCATE TIME FOR
WORK & REST (SABBOTH)

RELATIONS WITH OTHERS

5. HONOR PARENTS
6. DO NOT MURDER
7. NO ADULTERY
8. DO NOT STEAL
9. DO NOT LIE
10. DO NOT COVET OTHERS
PROPERTY

"NEW LAW" (MT 5-7)

(NEW COVENANT-CROSS)

RELATIONS WITH GOD

LOVE GOD WITH WHOLE
BEING
WORK FOR KINGDOM OF
GOD

RELATIONS WITH OTHERS

LOVE OTHERS AS
YOURSELF
TREAT OTHERS AS YOU
WANT TREATED
GIVE OWN LIFE FOR
OTHERS
NO ADULTERY/LUST
NO DIVORCE (EXCEPT
INFIDELITY)
NO FALSE OATHS/BE
HONEST
NO REVENGE/LOVE
ENEMIES
BE
CHARITABLE/COMPASSIONATE
HAVE INTEGRITY
BE LIKE GOD/CHRIST

PAUL'S RULES (LETTERS)

LOVE GOD

LOVE OTHERS AS SELF
(ROM 13:8-10; GAL 5:14)

FOLLOW CHRIST'S
EXAMPLE (GAL 2:20; PHIL
1:21; EPH 4:13)
SUBMIT TO GOVERNING
AUTHORITIES
HUSBANDS/WIVES LOVE,
RESPECT, CARE FOR EACH
OTHER

PARENTS NURTURE
CHILDREN
CHILDREN OBEY PARENTS

LABOR (SLAVES) OBEY
BOSSES
BOSSES CARE FOR
LABORERS
AVOID LAWSUITS IN
COMMUNITY
DO NOT CHEAT

TABLE 2

CHRISTIAN VIRTUES

MORAL QUALITIES OF GOD (ROMANS)	JESUS/BEATITUDES (MATTHEW 5)	PAUL'S LETTERS	
RIGHTEOUS (1:17, 3:21)	HUMILITY	THEOLOGICAL VIRTUES	
KIND (2:4)	EMPATHY	(I COR 13:13, ROM 5:1-5)	
PATIENT (2:4)	RIGHTEOUSNESS	FAITH	
LOVING (5:5,8)	MERCY	HOPE	
JUST/IMPARTIAL JUDGE (2:11)	INTEGRITY		
FAITHFUL (3:3)	PURITY	LOVE	
TRUTHFUL (3:7)	PEACEMAKING	<u>PRACTICAL</u> <u>VIRTUES</u>	VICES
GENEROUS (5:15)	SUFFERING FOR CAUSE	LOVE	HATRED
MERCIFUL (9:15-16)		JOY	RAGE
		PEACE	DISCORD
		PATIENCE	JEALOUSY
		GOODNESS	SLANDER
		KINDNESS	COARSE JOKES
		GENTLENESS	INSENSITIVITY
		HUMILITY	SELFISH AMBITION
		TRUTHFULNESS	DECEIT
		RIGHTEOUSNESS	SEXUAL IMMORALITY
		WORK	STEALING
		FORGIVENESS	
		SELF CONTROL	DRUNKENNESS
		WISDOM	
		GRATITUDE	
		ENCOURAGEMENT	

TABLE 3 MILITARY ETHICAL VALUES

<u>LTG LAWRENCE</u> TRUST	<u>FM 100-1</u>	<u>DA 67-8 (OER)</u> "PROFESSIONAL ETHICS"
<ul style="list-style-type: none"> • JUDGMENT • LOYALTY • INVOLVEMENT • COMMUNICATION • COMPETENCE • RESPONSIBILITY 	<ul style="list-style-type: none"> • LOYALTY (US, USA, UNIT) • PERSONAL RESPONSIBILITY • SELFLESS SERVICE • COMMITMENT • COMPETENCE • CANDOR (HONESTY) • COURAGE (PHYSICAL & MORAL) • INTEGRITY 	<ul style="list-style-type: none"> • DEDICATION • RESPONSIBILITY • LOYALTY • DISCIPLINE • INTEGRITY • MORAL COURAGE • SELFLESSNESS • MORAL STANDARDS
<u>COL WAKIN</u>		
<ul style="list-style-type: none"> • COURAGE • LOYALTY • OBEDIENCE • INTEGRITY • SUBORDINATION OF SELF 		

CODE OF CONDUCT (PARAPHRASED) EXECUTIVE ORDER 10631: 17 AUG 55

- | | |
|--|---|
| <ol style="list-style-type: none"> 1. I AM AN AMERICAN FIGHTING MAN, PREPARED TO DEFEND & DIE FOR MY COUNTRY. 2. I WILL NEVER SURRENDER FREELY. 3. IF CAPTURED, I WILL RESIST, ESCAPE (IF POSSIBLE) & AID OTHERS. | <ol style="list-style-type: none"> 4. IF CAPTURED, I WILL KEEP FAITH WITH FELLOW POW'S, GIVE NO HARMFUL INFORMATION, OBEY LAWFUL ORDERS OF SENIORS. 5. IF CAPTURED, I WILL REMAIN LOYAL TO MY COUNTRY, NOT AID ENEMY. 6. I WILL NEVER FORGET, I AM AN AMERICAN, RESPONSIBLE FOR ACTIONS, DEDICATED TO US PRINCIPLES & WILL TRUST MY GOD AND USA. |
|--|---|

TABLE 4 ETHICS & LAW OF WAR

<u>JUST WAR TRADITION</u>	<u>LAW OF WAR (FM 27-10)</u>
<p>"JUS AD BELLUM" (JUST RECOURSE <u>TO</u> WAR)</p> <ul style="list-style-type: none"> • JUST CAUSE • LEGITIMATE AUTHORITY • RIGHT INTENTIONS (ATTITUDES & GOALS) • PUBLIC DECLARATION • PROPORTIONALITY (OVERALL COSTS) • LAST RESORT • REASONABLE HOPE OF SUCCESS <p>"JUS IN BELLO" (JUST CONDUCT <u>IN</u> WAR)</p> <ul style="list-style-type: none"> • DISCRIMINATION (NONCOMBATANT IMMUNITY) • PROPORTIONALITY (AMOUNT AND TYPE FORCE) 	<p>GENERAL PRINCIPLES:</p> <ul style="list-style-type: none"> • WAR FOR DEFENSE ONLY • PROPORTIONALITY OF FORCE • DISCRIMINATION <p>SUMMARY OF PROTOCOLS:</p> <ul style="list-style-type: none"> • ONLY COMBATANTS WILL BE ATTACKED • ONLY MILITARY TARGETS WILL BE ATTACKED • ONLY LAWFUL WEAPONS WILL BE USED • ALL ENEMY CAPTIVES/DETAINEES WILL BE TREATED HUMANELY • CIVILIAN LIVES, RIGHTS, & PROPERTY WILL BE RESPECTED & PROTECTED • IT IS THE DUTY OF EVERY AMERICAN SOLDIER TO PREVENT (IF POSSIBLE) & REPORT VIOLATIONS OF LAW OF WAR

Spiritual Integrity and the Fitness Report

LCDR Robert J. Phillips, CHC, USN

Once there was a hermit whose fame as a pious and holy man spread rapidly throughout the countryside. When news of his sanctity reached the regions of Hell, the Devil and two of his demons dropped their pitchforks and quickly made their way to the monk's cave. To tempt the young monk the first demon stepped up to him and created in his mind the image of a sensuous maiden. The monk was not moved; his serene face reflected the great strength of his piety. Seeing the failure of the first demon, the second approached the young monk and planted in his mind the image of wealth and power. Again the face of the monk remained serene. Annoyed by the ineptitude of his underlings, the Devil barked, "Step aside. Allow me to show you what has never failed." Quickly the Devil slipped close beside the monk and confidently whispered into his ear, "I hear Makarios, your brother monk, has just been named Bishop of Alexandria." As soon as the Devil spoke the words, a jealous frown twisted the young man's face.

Few experiences in the chaplaincy produce more anxiety and spiritual ambiguity than the writing of the Officer Efficiency/Fitness Report. As line officers can attest, the emotions that swirl about the process are not limited to chaplains, but the added dimension for chaplains rests in the area of faith. In addition to the expected questions regarding job performance, hard theological questions are raised when clergy engage in evaluating their peers.

The Efficiency Report or Fitness Report serves a number of purposes. It is for military officers the legal and professional tool by which outstanding performance and potential are measured and rewarded through promotion. The fitness report is an organizational



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device by which the necessary culling of the ranks is accomplished; a means by which those obviously incompetent are identified and weeded out. Although it is sometimes argued that chaplains should be exempt from the process, no compelling reason has been advanced why they should be excused.

The system is not perfect. Occasionally, to borrow a phrase from John Wesley, a chaplain with "no more religion than a horse" attains a senior position, and a chaplain of exceptional talent and spirituality is sometimes culled. However overall, the chaplain corps in each of the branches of the service has understood and appreciated the professional need for the process and has benefitted from the quality of ministry the system has helped to produce.

This is not to say, however, there is no uneasiness with regard to this system of evaluation. Several factors contribute to the discomfort. Most chaplains clearly recognize the link between their reports and the security of a career ministry in the military. For example, under current personnel and promotion policy, officers who twice fail selection to O5 are to be separated from the service.¹ Added to the trauma of separation for chaplains is the spectre of unavailable civilian employment. Many denominations guarantee nothing to their clergy in terms of pastoral appointments. Chaplains from mainline, conservative Protestant churches that use a call system for clergy placement find an overabundance of ministers already vying for limited openings. The chaplain leaving the service often finds age, absence from denominational peers, and civilian confusion about what chaplains do combine to squeeze him out of favorable consideration for service in the civilian pastorate.

A second factor is the subjective nature of the Efficiency or Fitness Report. Many variables can fog the evaluation. A very senior chaplain once remarked that part of the success or failure for promotion rests in the luck of the draw. Some commanding officers are notoriously generous graders; others are overly negative. Personality conflicts and personality quirks can send a report above or below the norm for largely subjective reasons.

The writing ability of the reporting senior also can make a difference. A badly written report on an outstanding chaplain and a well written report on a mediocre chaplain can lead to an unfair outcome at selection time. Senior level chaplains who neglect to provide an insiders perspective to commanding officers on what does and does not make for a good report on a chaplain can short circuit a promising career or extend an unproductive one.

¹ In a conversation with OP-09G22 on 18 February 1986, some possibility was held out in the Navy Chaplains' manpower pyramid for continuation of chaplains on a highly selective basis, according to the needs of the service. For example, because of the shortage of Roman Catholic priests, those priests whose Fitness Reports reveal no serious problems might be retained on an individual basis. The management processes of Air Force and Army chaplains may vary, but the dictates of DOPMA remain clear.

A third factor is the inflated nature of the reports. Some have argued, partly tongue-in-cheek, that inflation is the best evidence for the reality of original sin. To be in the top 5% of a college class normally leads to academic honors. In the Navy for example, both for the line and the staff officer, consistent 5% reports virtually guarantee an early exit from the service on the understood grounds of mediocrity.

A few chaplains respond to these professional ambiguities by seeming to dedicate every waking moment to the construction of water-walking reports. They devote constant attention to the politics of the system and daily find a new reason to discuss some aspect of the process with their peers. Other chaplains raise a drawbridge when the subject is broached. Often they adopt an above-the-fray attitude, puffed up with two scoops of theological verbiage and topped off with the whipped cream and cherry comments: "The Lord knows who is His," or "Promotion cometh not from the East or from the West." Most chaplains seek to steer a course between an unhealthy preoccupation with reports and a repressive denial that the reports don't matter.

A Personal Note

While I have touched on a variety of areas related to the Efficiency/Fitness Report, it is the spiritual and theological integrity of the process that I wish mainly to pursue. In this dimension of the process, the uniqueness of the chaplain as military officer comes into play. Here the personal and professional parameters of character and compromise are played out. Although I write as a Christian and draw largely on the New Testament, the deeper substance of spiritual integrity is shared by all within the Judeo-Christian heritage.

Some years ago, after serving for two months on extended active duty, my first Fitness Report was to be written. Although I had received several reports during five years as a Reservist, in my mind this was my first real report. I clearly recall my thoughts and feelings at the time. Various Scripture quotations surfaced in my thinking. St. Paul's words on the mind of Christ: "In humility count others better than yourselves . . . look out not only for your own interests but also for the interest of others . . . whatever gain I had, I count as loss for the sake of Christ . . . not to please men but God who tests our motives." Jesus' words also framed the process for me. His words about the Pharisees' struggle for preference wouldn't leave me. His disapproval and warning about their revelling over the place of honor and their vying for the title of "Rabbi" or "Sir" plagued me. Finally I felt fully resigned and dutifully submissive to the Lord's will. Although I thought I was spiritually ready for the first reporting period, I was in no way prepared for the interview with my senior chaplain.

It was his first tour as a senior. As he handed me a rough of the report which he had already submitted to the commanding officer, he commented on his desire to be strictly honest and to correct any inflation in the process. I nodded agreeably until I saw the report. On the rough he had ranked me in the top 30%, given me letter markings primarily in the “C” and “D” range, and a narrative that mainly noted how well I wore the uniform. Even as new as I was to the active duty Navy and as spiritually mature as I naively thought I was, I realized the rough contained both the beginning and the end of my military ministry. Chaplains relieved for cause have departed with higher reports than this. Fortunately the commanding officer, realizing what such a report would mean, upgraded it enough to allow me to draw a second paycheck.

The fundamental issue of spirituality was brought home dramatically as I realized my reaction to the event. Someone has said the crisis is not in the event but in the response to the event. My anger, frustration and confusion stunned me into making a renewed evaluation of my theological and spiritual roots. The Fitness Report can serve to caress the chaplain’s ego, joyously affirm the chaplain’s ministry, or give the chaplain an experience similar to a puppy being smacked by a truck.

I have not shared this slice of life to launch a religious edition of “True Confession.” It is shared to emphasize that part of a chaplain’s response—spiritually, emotionally, and professionally—to the dynamics of the report is informed by the personal experiences the chaplain has had with the system. While one may believe theological truth is propositional, a person’s perception and grasp of that truth is always colored by experience and life.

Humility and Inflation

Every major strand of the Christian tradition emphasizes humility and servanthood as handmaidens of a faithful ministry. The Bible enjoins us not to think more highly of ourselves than we ought to think (*Romans* 12:3) and presents the example of Christ who came not to be served but to serve. (*Mark* 19:45) Inherent in humility is the realistic appraisal of ourselves in light of the greatness and call of God. “What do you have that you did not receive?” asks Paul. (1 *Corinthians* 4:7) “Let him who thinks he stands take heed, lest he fall” stands against self-sufficiency and pride. (1 *Corinthians* 2) In 1 *Peter* 5:5–6, the counsel to clothe yourselves in humility toward one another sets a standard attitude without which faithful ministry cannot be performed.

How can a chaplain take this spiritual counsel seriously and continue to serve in an inflated and inherently competitive system? Granted, no minister can claim to have arrived at a static state of humility, but for the chaplain the question remains. How can the

vision of humility be maintained with integrity in the context of a military career?

While integrity will be tested, it need not be compromised. The dynamics behind inflated reports differ little from what is at work in the civilian Christian ministry. In the military it is more obvious because of the formal markings, the public due dates of the reports, and their use by selection boards to determine promotion. The spiritual and emotional dynamics, however, are the same.

On what basis does a bishop move a pastor to a new assignment (read promotion)? On what basis does a pulpit committee of a larger congregation select one pastor over another (read promotion)? Certainly, on the one hand, the Holy Spirit is involved; but on the other hand, the spiritual maturity and gifts of the pastors and priests are weighed and compared by superiors and peers. In each case records are reviewed, dossiers examined, reputations checked, and letters of recommendation are read. To insist there is no element of inflation in the process is to naively misunderstand the use of words.²

In *2 Corinthians* 11 and *Philippians* 3, Paul sends a narrative of his Fitness Report to the congregations in Corinth and Phillipi. Is it inflated? No, if by inflation one means lies or intentional distortions calculated to lead the reader to wrong conclusions. In another sense, the words are inflated to emphasize a dimension of his ministry important for those congregations to see. When Christ speaks of his being meek and lowly in heart, he is not inflating truth nor contradicting Himself by boasting of His humility. He is enlarging His followers' vision of an aspect of ministry and personality too important to miss.

A sense of perspective can be maintained in the tension between integrity and inflation. The slogan about not believing one's own press clippings remains sound advice. (*Proverbs* 27:2) A healthy detachment from the more colorful language and marks in a report can make a saving spiritual difference. A spouse, family member or close friend can have a special ministry by keeping the chaplain's feet

² Richard Hutcheson, Jr., *The Churches and the Chaplaincy*, Atlanta, John Know Press, 1975, pp. 196-7. A UCC Study on military chaplaincy concluded the current system places an "inordinate" amount of rank and promotion anxiety on the chaplains and recommended a solution in the form of abolishing all rank and essentially civilianizing significant aspects of the chaplaincy. The report also doubted that chaplains receiving fitness reports from line officers could be prophetic in their ministry. While well-intended, this approach seems to beg the question. Such an approach could be the basis of recommending an end to all congregational "Call" policy on the grounds that a congregation that has the power to call and to sack a pastor of its choosing inherently cushions itself against unpopular prophetic stands. The theological dynamics implicit in personal integrity are the crux of the issue, yet these are often missed by many religious critics of the current system. See *Ministries to Military personnel*, Philadelphia, UCC Press, 1973, pp. 87-91.

on the ground when the report would seem to argue for immediate ascent unto the Most High.

A realistic and vital ministry is assisted through the Fitness Report process when the reporting is viewed as a tool to evaluate and improve the practice of ministry itself. A midcourse review of progress between reporting periods can help the chaplain improve deficient areas of ministry and reinforce areas of strength. Without denying the role of the report in matters such as promotion, the spiritual and pastoral aspects of the chaplaincy can be greatly served when honest and loving evaluation is offered and received.

Servanthood and Competition

Christian tradition and the practice of ministry have always understood servanthood as a key concept. In the Roman Catholic Church the Pope is known as the *servus servorum Dei*, servant of the servants of God. "I am among you as one who serves," Jesus said. (*Luke 22:27*) With foot washing, for example, Jesus demonstrated the importance of this attitude for faithful ministry. (*John 13*) When the mother of James and John lobbied the Master for her sons' promotion to chief and deputy, Jesus replied that while they would share with Him the cup of His suffering and the baptism of His passion, the promotion she and her boys sought was not His to give.

How does servanthood align in conscience with the innate competitiveness of the Fitness Report system? Since the report is the primary basis for selection and non-selection, how can a chaplain maintain a good conscience in the context of servanthood and participate in the military system?

Again, the dynamics overlap with those of the civilian ministry. Promotion, however defined, inherently involves selection. Many are called, but few are chosen. A civilian minister is free to reject the competitiveness of the congregational call system. The minister may refuse to enter the computer list or to submit his dossier. Unless that person then starts a new congregation, however, he or she will never be the pastor of one. The spiritual gifts and natural talents of pastors make some of them more successful candidates for the "plumb" parishes, while others with equal integrity are left holding the "pits." One can retain or renounce a servant spirit in either place and in either system.

The military manpower pyramid demands a balanced flow of officers through, and occasionally out, of the system. The chaplaincy is not a governmental version of the Un-game, a game advertized as one in which everybody wins and there are no wrong answers. To eliminate competition would produce a top-heavy and aging chaplain corps increasingly removed in culture and upbringing, and distanced from the young troops it is meant to serve.

Certainly conscience can be breached and servanthood mocked when a report is prepared with willful distortions that speak unfairly well or ill of a chaplain. If the weed of envy enters the conscious motivation of a chaplain's ministry and influences a shift toward doing what will play well in a report as against an honest evaluation of one's peers, spiritual bankruptcy is impending.

If pleasure at receiving a good report is lessened by the knowledge a peer also has received a good report, it is a strong sign that spiritual danger is developing. The quickness and manner in which we take offense at less than perfect marks also can be revealing. Charles Williams said it very well: "Why do we react so quickly in the face of unjust criticism while maintaining silence in the face of unjust praise?" Reflecting on the dynamics of our anger or pleasure can help us keep our balance in a competitive system. Christian conscience can be preserved within the competition, but it is not easy.

As a chaplain prepares input for the senior chaplain and the commanding officer, it must be with the recognition that both need honest and professional statements of what has been done and the impact of those acts of ministry on the command. It is important to recall that the individual chaplain does not ultimately decide who shall compete successfully for promotion. Senior chaplains, wise in the language of reports, will make that determination. If one's input is made with honesty and integrity, both the system and the ministry are well served.

What can assist the chaplain in keeping a clear conscience amid the competition? The call to excellence in ministry. "Whatever you do, do with all your heart, not for the sake of pleasing other people but pleasing God." (*Colossians* 3:23) "Whether you eat or drink or whatever you do, do all to the Glory of God." (1 *Corinthians* 10:31) Resigning in one's active ministry or covering over honest requests from superiors for evaluation will neither help the command evaluate the quality of ministry nor answer the tempting edge of competitiveness. "Let him who boasts, boast of the Lord." (1 *Corinthians* 1:31). The line is fine between self-centered boasting and legitimate input, but honesty in the evaluation and encouragement of trusted peers can help the chaplain walk it with integrity.

Purity of Heart and Career Progression

Kierkegaard spoke of purity of heart as the ability to will one will. Singleness of purpose and intention echo as recurring themes in Scripture. Paul speaks in *Philippians* 3 of the one thing he is resolved to do—to press on toward the upward call of God in Christ. In *Acts* 20:24, this reaches eloquent expression in the words: "But I do not account my life of any value, nor as precious to myself, if only I may accomplish my course and the ministry which I received from the

Lord Jesus, to testify to the gospel of the grace of God.”

In an image drawn directly from military service, Paul speaks of the Christian as a soldier who is not to get entangled in civilian pursuits since his job is to satisfy the one who enlisted him. (2 *Timothy* 2:4) The call of Christ to follow me is the theme around which discipleship and ministry is performed. No one, as Jesus says, who puts his hand to the plow and keeps looking back, or sideways, can serve usefully in the Kingdom of God.

How can a chaplain retain purity of motive in the face of blunt reminders of the secular realities of progression in career? Another chaplain once said to me, “If you believe God has called you to this ministry but neglect your fitness reports, you are shutting the door on the future of that ministry.” What responsibility does a chaplain have to cooperate with God in the practical aspect of fulfilling a call to a particular ministry? Purity of motive can be compromised. Pay and benefits in the chaplaincy are substantially greater when compared with the salaries and benefits of the great bulk of civilian clergy. The privileges of the officer corps, the chance to travel, and the siren’s call of the twenty year retirement can seep into a chaplain’s motives and muddy integrity. In this context it is fair for a chaplain to ask, “If the retirement were removed and if my standard of living were no different from my peers in civilian ministry, would I still want to be in the military chaplaincy?” Outstanding fitness reports can go far to guarantee continued ministry. The motives behind the content of the reports rest in the interior life of those writing them.

Temptations to compromise integrity for material gain or power reach back to Christ and His wilderness experience. Christian tradition has always denounced clergy who prefer the fleece to the flock. In my denomination, the United Methodist Church, the salaries of every pastor are available to the public and listed in the annual journal. The appointive process of clergy in that system takes frank account of salary, church size, and the “prestige factor” when making an appointment to a particular church. This led Charles Merrill Smith to sniff in his classic, *How to Become a Bishop Without Being Religious*, that a Methodist bishop normally is ready to appoint a minister to a large, well-paying church about the time the candidate is considering retirement.

Keeping one’s eye on the primary motive for ministry is not easy, whether in the chaplaincy or the civilian ministry. Peer group support helps. Personal and denominational spiritual retreats help. Keeping a healthy and regular relationship with one’s endorsing faith group helps. Involvement, as appropriate, in a parish of one’s denomination also often helps to maintain a healthy perspective.

If our ultimate accountability is to God, our penultimate accountability is to the church that ordained us for ministry and endorsed us to perform that ministry for a period of time in the military. A chaplain whose only definition of ministry is the parish model will falter amid the demands of flexible service required in the military, but a chaplain who sheds his primary identity as priest or as the minister of this respective church invites spiritual collapse.

Involvement with one's endorsing group is not a magical answer to purity of motive, but it can help keep chaplains close to the theological and spiritual roots in which their vision of ministry was nurtured and matured. Someone has said, "At the end of time God will not ask us, 'What did you do?' but will ask instead, 'Did you do what I asked you to do?'" While we may not always first hear the voice of God in a Church, the call to singleness of purpose and direction will find its confirmation through the Church, the Body of Christ.

Ultimately, the matter of integrity and purity of motive transcends the position held by the military chaplain or civilian clergy. If a chaplain is a hireling, he will be that wherever he is and on whatever salary. If a chaplain ministers with a good heart, the chaplain will do that anywhere and will maintain that purity even in the moral stress of the fitness report process. The Efficiency/Fitness Report remains the legal and professional basis for the evaluation, promotion, and separation of chaplains from the Armed Forces. The spiritual ambiguities will persist for those sensitive both to the temptation and the opportunities implicit in this system, but the chaplain who is willing to come to grips with those ambiguities, armed with the theological and spiritual resources of his religious tradition, can find both his ministry and his personal walk with God strengthened.

When Moral Force Impedes the Mission on the AirLand Battlefield An Ethical and Legal Dilemma for Leaders?

Captain Porcher L. Taylor, III

It is Saturday, 0700 hours on the AirLand Battlefield. You are the commander of a Pershing II missile brigade that is moments away from launching a battery salvo against an attacking Operational Maneuver Group (OMG). If this high speed, tank heavy, operational raiding force penetrates your forward line of troops (FLOT), it will succeed in seizing several strategic airfields and neutralizing your nuclear weapons capability. Time is of the essence. Time on target must be at 0701 hours in order to wreak maximum devastation on the rapidly advancing OMG.

Suddenly, the commander of the battery that is about to launch the salvo calls you on your priority, secure line. One of his soldiers in the battery operations center steadfastly refuses to perform his critical task of final sequencing the Pershing II missiles for the launch against the attacking OMG. Why? The soldier is a member of a religious community that does no work on Saturday, the Sabbath day of rest, and the soldier believes his observance of this custom does not permit him to perform the duty.

The need for a quick decision is obvious. There is no time for you to consult with your operational staff judge advocate or the chaplain. Does the soldier have to comply with the order? Can you court-martial him later for disobeying the order? What about the soldier's constitutional right to the free exercise of religion?



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The Moral Dimension On the AirLand Battlefield

As Major Robert L. McGinnis noted in an article, "Picking AirLand Battle's Leader," which appeared in *Army* in the Spring of 1985, the leadership requirements for the dynamic AirLand Battle environment must be "visualized" in peace time.¹ The future battlefield is "predicted to be one of enormous destruction, resulting in great confusion and high levels of fear among those involved."² In an effort to visualize the battlefield of tomorrow, the Army has developed the AirLand Battle 2000 and Army 21 concepts.³ These concepts portray a battlefield "different from anything previously encountered."⁴ Army leaders face a most difficult task, for "... the next battlefield will be less forgiving of mistakes and more demanding of leader skills, imagination, and flexibility than any in history."⁵ Seen in this context, "combat power on such a battlefield depends as much on leadership, training, courage and tactical skill as it does on the number of weapons present."⁶ In the words of former Army Chief of Staff, General Edward C. Meyer: "Neither the soldier nor his comrades will survive the first challenge of either the modern world or of the battlefield outside a climate of active and concerned leadership."⁷

What emerges here is the human, moral dimension of the AirLand Battlefield. Active and concerned leadership requires an understanding of a predominating influence in the outcome of all battles, an influence one can only call "moral force."⁸ Although Marshal F. Foch coined this concept in 1920, General Richard E. Cavazos, former FORSCOM commander, in his essay, "The Moral Effect of Combat," establishes that the moral effect of combat is an intangible influence "that few of us understand."⁹ In the view of General Cavazos, history demonstrates that "moral effect is the result

¹ Maginnis, Major Robert L., "Picking AirLand Battle's Leaders," *Army*, April, 1985, p. 44.

² Hunt, James G. and Blair, John D., "Leadership on the Future Battlefield," *Leadership on the Future Battlefield*, Pergamon-Brassey's International Defense Publishers, Washington, D.C., p. 1.

³ *Ibid.*

⁴ *Ibid.*

⁵ Field Manual (FM) 100-5, *Operations*, Department of the Army, Washington, D.C., 1982, p. 1-3.

⁶ Holder, LTC L. D., "Doctrinal Development 1975-85," *Military Review*, May 19785, p. 52.

⁷ Meyer, General Edward C., "Leadership: A Return to Basics," *Military Review*, July 1980, p. 4. General Meyer posits a "clear linkage" between "our ability to go to war" and our quality of leadership within the Army. In his opinion, the essence of this critical linkage is the leader's "concern and respect" for his soldiers.

⁸ Cavazos, General Richard E., "The Moral Effect of Combat," *Leadership on the Future Battlefield*, Pergamon-Brassey's International Defense Publishers, Washington, D.C., page 15.

⁹ *Ibid.*

of moral force.”¹⁰ He indicates that fear, in addition to physiological and psychological factors constitute the calculus of moral effect. To illustrate his point, he cites the examples of the advance on British forces in the Falklands and “a very brave Israeli lieutenant” who was “ordered to hold a critical position with three tanks” in the 1973 Yom Kippur War.¹¹ General Cavazos describes the advance of the British force in the Falklands as a “classic example of one force imposing moral ascendancy over another, and of the moral effect of that imposition.”¹²

Of chief concern to General Cavazos is the possibility that in the “heat and angry iron of battle,” moral force may completely immobilize even the “very technically competent, purposeful officer who should be described as the epitome of a leader.”¹³ Given this caveat, it is not surprising that General Cavazos asks the critical question: What affects a soldier’s ability to fight? Few would disagree that motivation, discipline, and training are factors to be considered.¹⁴ But using the moral effect as a theme, General Cavazos analyzes those forces—societal, individual, and enemy—“affecting a soldier’s ability and will to fight.”¹⁵ By accepting the general proposition that “a soldier is a mirror of the society from which he comes,” he goes on to make some generalizations about our society. First, individual freedom is the “most precious thing” in our society.¹⁶ Our Judeo-Christian society “believes that it is wrong to kill and that nothing is worth the taking of a human life.”¹⁷ Second, General Cavazos makes a sobering observation: “The negative impact of the influence of the society upon the will of its soldiers to fight is self-evident.”¹⁸

In arriving at his conclusion that the “soldier is the antithesis of society,” General Cavazos aptly cites the 1978 retirement speech of General Walter J. Kerwin:

We face a dilemma that armies have always faced within a democratic society. The values necessary to defend that society are often at odds with the values of the society itself. To be an effective servant of the people, the Army

¹⁰ *Ibid.*

¹¹ *Ibid.*, pp. 15-16.

¹² *Ibid.*, p. 15.

¹³ *Ibid.*

¹⁴ *Ibid.*, p. 17. General Cavazos recognizes these factors as apparently traditional answers to the question.

¹⁵ *Ibid.*, The preface to Part 1, “The Battlefield,” by Hunt and Blair.

¹⁶ *Ibid.*, p. 17.

¹⁷ *Ibid.* General Cavazos notes the degradation in our education and value systems. He cites the following statistic: “We have a culture where \$90 billion is spent each year on the trafficking and purchase of drugs, while our Army budget is \$60 billion.”

¹⁸ *Ibid.*

must concentrate not on the values of our liberal society, but on the hard values of the battlefield. These values are simply: live or die, win or lose.¹⁹

Unfortunately General Kerwin's perspective does not allow much room for the moral or ethical dimension of the AirLand Battlefield. Perhaps he did not fully consider a critical linkage: the close alliance of ethics and leadership.²⁰ This linkage is evident since "moral reasoning is an integral element of the U.S. Army military tradition."²¹ Indeed, "there exists an ethical component to complex combat decisions as well as simple day-to-day situations."²² The exercise of leadership on the AirLand Battlefield will inevitably involve difficult moral and ethical considerations.²³

The eminent military scholar, Karl von Clausewitz, saw the "moral forces" on the battlefield as the ultimate determinant of war.²⁴ Clausewitz said, "The physical aspects of battle seem little more than the wooden hilt, while the moral factors are the precious metal, the real weapon, the finely honed blade."²⁵ Accordingly, an active and concerned leader can scarcely ignore the moral factors that bear upon a soldier's ability to fight on the future battlefield. Especially for those in the profession of arms, "How concern and respect are manifested by each of us is the essence of leadership. . . The leader who chooses to ignore the soldier's search for individual growth may reap a bitter fruit of disillusionment, discontent and listlessness."^{26 27}

When Moral Force Impedes the Combat Mission

Every leader has been instilled with the primacy of the mission. From Genghis Khan to the future commanders of light infantry divisions on the AirLand Battlefield of tomorrow, nothing less than mission

¹⁹ *Ibid.*

²⁰ Fitton, Major Robert A., "Leadership Doctrine and Training: A Status Report," *Military Review*, May 1985, p. 39.

²¹ *Ibid.*

²² *Ibid.* Major Fitton points out, "Moral reasoning for Army leaders cannot be addressed by applying a prescribed model or formula. Rather, it must address the body of principles and unique Army values essential to defining the military profession which supports the fulfillment of the Army's mission to society."

²³ Hayes, Colonel Samuel H. and Thomas, Colonel William N. in their essay, "Moral Aspects of Leadership," in *A Study of Organizational Leadership*, (Stackpole Books, 1976), edited by the Military Leadership Department at West Point, New York, submit that moral responsibility is inherent in a military leader's role.

²⁴ Cronin, Patrick M., "Clausewitz Condensed," *Military Review*, August 1985, p. 47.

²⁵ von Clausewitz, Carl, *On War*, edited and translated by Michael Howard and Peter Paret, Princeton University Press, Princeton, N.J., 1976, p. 185.

²⁶ Meyer, *op. cit.*, p. 7.

²⁷ *Ibid.*, p. 9.

accomplishment has been and will continue to be the order of the day. When one considers that successful accomplishment of the AirLand Battle mission will demand mastery over synchronization, agility, initiative, and depth, it becomes apparent that formidable obstacles stand ready to impede the mission. Linear warfare will be abnormal. Astronomical equipment losses, restricted mobility, severe personnel attrition, and limited mobility await the commander on tomorrow's battlefield. Also alarming is the fact that joint operations of the fighting effort with the tactical forces of the Navy, Air Force, and Marine Corps will strain the organizational and decision making skills of even the best leaders. Notwithstanding this extreme violence and complexity, the defeat of the enemy remains undiminished as the AirLand Battlefield mission.

Battlefield stress, high levels of fear, limited periods of rest, and constant movement will all influence the soldier's ability to fight effectively. To varying degrees any of these factors can affect the AirLand Battlefield mission. In the scenario given earlier in this article, the moral force of religion impeded a critical mission against an attacking OMG. When the soldier placed the practice of his religion as he understood it in balance with the demands of the combat mission, he found the mission wanting.

In his penetrating commentary, "Leadership and Compassion," Secretary of the Army, John O. Marsh, Jr., bears witness to the leadership dilemma that the moral force of religion can create on the battlefield.

Shortly after the outbreak of World War I, Major George E. Buxton was named a battalion commander in the 328th Infantry Regiment at Camp Gordon, Georgia. One evening a young man, a recent draftee who had religious principles against fighting and killing enemy soldiers, was brought to Buxton's hut.

The young man had been raised in the Tennessee mountains and was an expert shot and a fine soldier in every way. Buxton, also a religious man, spoke with the soldier for many hours that night. Finally, he suggested that the young soldier return home on leave "to do some thinking and praying."

"If you can then find it in your heart to return with a free conscience, we will take you with us," Buxton said.

"If you cannot . . . I will see that you are let out."²⁸

Whether it is religion or some other component of moral force, a soldier's refusal to accomplish his assigned combat task undermines

²⁸ Marsh, John O., Secretary of the Army, "Leadership and Compassion," *Soldiers*, October 1985, p. 2.

the four fundamental values of the Army ethic: loyalty to the institution, loyalty to the unit, personal responsibility, and selfless service.²⁹ A soldier's loyalty must be to the Army and the defense of the nation. At the same time, a combat unit cannot function if the individual soldier does not honor his critical function in the overall fighting scheme. A soldier's loyalty to his unit would be nonexistent without a concomitant sense of personal responsibility and selfless service. Without every soldier's consistent, sincere devotion to these enduring values, the Army, as we know and wish it to be, would cease to exist.

When moral force clashes with the Army ethic, the mission is bound to suffer. This conflict presents a serious challenge to leadership.

The Leadership Dilemma

Lieutenant General Sir James Glover, Vice Chief of the British General Staff, says, "It is the leader's ability to persuade which influences the path of the soldier's conscience and avoids the needless moral collision."³⁰ It is evident that Major Buxton, of Secretary Marsh's story, appreciated and understood this aspect of total leadership.

Following his leave, the young man did return and said he had become convinced that he could fight for his country without violating his faith. The highest moral good, he acknowledged, would be to go to war with the 328th. That young man of character was Sgt. Alvin York, responsible in October 1918 for killing 25 enemy soldiers, capturing 132 German prisoners and silencing 35 machine guns. For his actions York was awarded the Medal of Honor.³¹

It was the strong, positive influence of Major Buxton that was responsible for Sgt. York's important participation in World War I.³² Few would doubt that Major Buxton was genuinely concerned about the welfare of his soldiers, and his soldiers knew that he was a compassionate and concerned leader. Indeed, the history of our Army is replete with such examples of compassion and concern for soldiers.³³ The story of Sgt. York serves to underscore the need for

²⁹ Field Manual 100-1, *The Army*, (August, 1981), p. 24, establishes four "fundamental and enduring values of the Army ethic."

³⁰ Glover, Sir James, "A Soldier and His Conscience," *Parameters*, Vol. XIII, No. 3, September 1983, p. 57.

³¹ Marsh, *op. cit.*, p. 2.

³² *Ibid.* According to Secretary Marsh, "There is no way of telling the American lives saved directly through York's actions and indirectly through those of Buxton."

³³ *Ibid.*

leaders to not only possess the “traditional qualities of courage, honesty, and stamina, but a socio-psychological understanding of people” as well.³⁴ A leader must not only know the names and background of his soldiers, “but also their values, goals, and aspirations.”³⁵ To this end, a concerned leader can “shape his own style to maximize his impact.”³⁶

Although it is the human, moral, and ethical dimensions of leadership that are least susceptible to quantification and precise empirical design, an effective leader is called to study this esoteric side of leadership.³⁷ This is certainly, however, not a call for the application of rigid formulas in the face of the harsh realities of the AirLand Battlefield. Colonel Frederick W. Timmerman has astutely observed that many leaders are “attracted to solutions that offer neatness and regularity,”³⁸ but citing the unquantifiable dimensions of leadership, he says, “Command is a messy, emotional business and it sometimes bruises the ego.”³⁹ In Colonel Timmerman’s view, “potential ethical dilemmas are best reduced by eliminating questionable policies and directives.”⁴⁰

At least one military commentator has argued that on the AirLand Battlefield, “Officers will need to tolerate ambiguity better, to understand novelty, and to consider learning to be a tactical good in and of itself.”⁴¹ In an environment of demanding and immediate life and death decisions, preconceived notions of how to lead may prove to be counter-productive. The effective leader must instill the Army ethic in his soldiers in peace time in order to offset the clash of moral forces on the battlefield. The concern and compassion of Major Buxton manifested at a training center in Georgia, were not magically produced by the austerity of combat but traits of character honed in time of peace. Today the Army must continue “to attract and retain leaders who understand the ethical dimensions of professional competence and who themselves exemplify the highest intellectual and moral qualities.”⁴²

³⁴ Sarkesian, Sam C., “A Personal Perspective,” *Military Leadership*, ed. by Huck and Korb, Sage Publications, Beverly Hills and London, 1981, p. 245.

³⁵ *Ibid.*, p. 244-245.

³⁶ *Ibid.*, p. 245.

³⁷ *Ibid.*, p. 246.

³⁸ Timmerman, Colonel Frederick J., “Of Command and Control,” *Army*, May 1985, p. 56.

³⁹ *Ibid.*

⁴⁰ *Ibid.*

⁴¹ Isenberg, D. J., “How and What of Managerial Thinking,” *Leadership on the Future Battlefield*, ed. by Hunt and Blair, Pergamon-Brassey’s International Defense Publishers, Washington, D.C., 1985, p. 176.

⁴² Wakin, Malham M., “Ethics of Leadership,” *Military Leadership*, ed. by Buck and Korb, Sage Publications, Beverly Hills and London, 1981, p. 111.

A former Army chief of chaplains, Kermit D. Johnson, has observed:

This tension between the demands of war and peace may never be resolved and most likely should not be. Instead, a consistent ethical standard should be sought in those areas common to both peace and war."⁴³

Again the case of Major Buxton comes to mind to demonstrate that the values established in peace time carried over into actual battle. The rigors of combat should not diminish a leader's ethical choices, but rather enhance them. Chief of Staff of the Army, General John Wickham, Jr., exhorts:

In times of danger, it is the ethical element of leadership which will bond our units together and enable them to withstand the stresses of combat."⁴⁴

The Legal Dilemma

In the scenario which began this article, a soldier was caught in the ethical vortex that was created when moral force collides with military duty. The soldier's adherence to what he thought were the demands of his religious commitment could cost an untold number of friendly force lives. Unlike conscientious objection, where a soldier normally voices and documents his objection to having to kill in battle before an armed conflict occurs, the scenario is placed in the environment of the AirLand Battle itself. This is an important distinction, because during peace time it is desirable and necessary to accommodate a soldier's practice of religion, as long as it does not pose an impediment to the combat mission.⁴⁵ On the AirLand

⁴³ Johnson, Chaplain (Major General) Kermit D., USA (Retired), "Military Ethics," *Military Chaplains' Review*, Summer 1985, p. 13.

⁴⁴ CSA Article for Weekly Summary as cited in Department of Army Pamphlet 600-85, "Leadership Statements and Quotes," 1 November 1985, p. 33.

⁴⁵ In a recent interim change to Army Regulation 600-20, *Army Command Policy and Procedure*, which is effective 1 January 1986, the Army will implement its policy regarding accommodation of religious practices as required by DOD Directive 1300-17, Accommodation of Religious Practices Within Military Services, dated June 18, 1985. This interim change announces the formation and responsibilities of the Committee for Review of Accommodation of Religious Practices within the Army. It is arguable that this interim change will broaden accommodation for several religious practices, to include diet, Sabbath rest, and the refusal of immunizations. Paragraph 5-37, "Policy," supports the desire of the Army to make reasonable accommodations for a soldier's exercise of his First Amendment right to freedom of religion. Since some of the more problematic religious practice cases will have to be determined by the DA level Committee for Review of Accommodation of Religious Practices, in my opinion this interim change is ideal for peace time but will be elusive and burdensome on the AirLand Battlefield. It will be too late to process a religious practice case through command channels in the heat of combat where immediate decisions are imperative and thousands of lives may depend on the immediate resolution of the case. I would submit that AR 600-20 will have to be modified to accommodate the immediacy of the future battlefield.

Battlefield, however, accommodation of a religious practice as this young soldier demands it, could prove calamitous. This is to say that in ways that were altogether unforeseeable during peace time, the moral force of religion could prove counter to the combat mission. Indeed, the enemy could use the knowledge of certain religious practices of a nation's soldiers to their own tactical advantage. For example, it is alleged that the Syrian and Egyptian armies in the 1973 Arab-Israeli War began their attacks on Israel on Yom Kippur because it was the holiest day of the Hebrew year, a day when many of Israel's frontline soldiers would be in worship.⁴⁶

The soldier of the scenario repeatedly refused to obey the order of his commanding officer. Without question, the order was a lawful one for it served a *bona fide* military purpose. The question arises as to whether the commander could take action against the soldier in question under the Uniform Code of Military Justice (UCMJ) for insubordination or dereliction of duty.⁴⁷ Although the scenario presents a novel legal situation, it is unlikely that the constitutional defense of religion would prevail.⁴⁸ In this context, the only military religious cases that the United States Supreme Court has reviewed have involved conscientious objectors and military appearance requirements.⁴⁹ In short, the Court has traditionally used a balancing test in this area: military necessity with the religious guarantees of the first amendment of the Constitution.

It should be noted that the commander of the scenario did not have time to consult with his operational command staff judge advocate. On the AirLand Battlefield, there will be less time for decisions. The commander's decisions will often have to be made in isolation without the benefit of counsel.

⁴⁶ Query: Assuming this is not a war crime under the Law of War, would a nation facing an Islamic fundamentalist force consider launching an attack while the force is at prayer toward Mecca?

⁴⁷ *Uniform Code of Military Justice*, Article 90, Public Law 506, Act of May 5, 1950, 64 STAT 108 (64 Statutes at Large 1078), 10 USC 890 (Title 10, US Code, Section 890) (1976) and *Uniform Code of Military Justice*, Article 92, Public Law 506, Act of May 5, 1950, 64 STAT 108 (64 Statutes at Large 10-8), 10 USC 892 (Title 10, US Code, Section 892) (1976).

⁴⁸ Colonel William Winthrop, considered by many to be the foremost commentator on American military law, opined that a soldier could not disobey a lawful order even on religious grounds. W. Winthrop, *Winthrop's Military Law and Precedents*, 2nd Edition, (1920 reprint), p. 576-77. This line of legal reasoning has continued to be affirmed by the courts.

⁴⁹ For an excellent discussion of military necessity and individual religious practice see "Religion, Conscience and Military Discipline" by Lieutenant Colonel Leroy F. Forman, JAGC in Department of the Army Pamphlet 27-100-52, *Military Law Review* Volume 52 Spring 1971, pages 77-101. Captain Thomas R. Folk in his article "Military Appearance Requirements and Free Exercise of Religion, pages 53-90, provides a comprehensive overview of the Supreme Court's treatment of the military appearance issue.

Therefore commanders and lawyers should anticipate and train for such scenarios prior to the beginning of combat.⁵⁰

Observations

The scenario poses an ethical and legal dilemma of the first order for leaders on the AirLand Battlefield. In 1920 Marshall Foch coined the term "moral force." It is generally recognized as an important force on the battlefield and one with which commanders will have to contend on the battlefield of the future. Regardless of the form that moral force takes, it has the potential for motivating or completely immobilizing the soldier. Our leaders are called to be compassionate and concerned about their soldiers. At the same time, AirLand Battle doctrine must be executed. At least one respected military commentator, Colonel Huba Wass de Czege, has stated that a leader cannot execute this mission without understanding the human dimension of combat.⁵¹

The balance between military necessity and moral force may be elusive in the more problematic cases, but to enlist the aid of moral force as a factor in motivation and to offset the possible deleterious effect of moral force on the AirLand Battlefield, our leaders must continue to enthusiastically study the human, moral, and ethical facets of battle. Scenarios, such as the one given in this article, should be critically studied. The peace time examination of a potential battlefield dilemma under the microscope of effective and ethical leadership may prevent the development of a very serious impediment to the accomplishment of the mission in the time of war.

⁵⁰ See "The Lawyers' Role in Combat", *Federal Bar News and Journal* Vol. 30 No. 3 March 1983 pgs 163-166 and Lieutenant Colonel Johnathon P. Tomes, "A Primer on the AirLand Battle: What Every Judge Advocate Needs to Know About the Client's Primary Business", Department of the Army Pamphlet 27-50-132, *The Army Lawyer* December 1983 pgs. 1-9. Both articles call for an increased study of AirLand doctrine by JAGs.

⁵¹ Wass de Czege, Colonel Huba, "Challenge For the Future: Educating Field Grade Battle Leaders and Staff Officers", *Military Review*. June 1984, p. 4. Colonel Dandridge M. Malone (ret), considered one of the Army's foremost leadership scholars, in his article, "The Subordinates", in the December 1985 issue of *Army*, pages 16-25, cogently submits that the leadership equation is incomplete without positive subordinate feedback.

Moral Development and Changing Roles for Women

Dr. Mary R. Guertin

How does a person become moral? What influences this process? As a student of human development hoping to learn something about the factors that influence this process, I began some years ago to examine current psychological theories of moral development. While examining Lawrence Kohlberg's theory, I became acquainted with the controversy regarding the moral development of women. Women do not score at the top level of Kohlberg's scale.^{1 2} Is it because of a male bias in the scale? Is it because of stereotypical thinking on the part of women themselves?³ Or are there, as Jung suggests, two types of moral evaluating: thinking and feeling? These questions, plus the paucity of data on developmental issues of adult women, led me to a study comparing career military officers' wives with civilian women. As instruments for constructing the comparison, I used the Defining Issues Test by James Rest, which is based on Kohlberg's theory of moral development stages, and the Myers-Briggs Type Indicator based on Carl Jung's theory of psychological types. This article is a summary of the study.

¹ Holstein, C. "Development of Moral Judgment: A longitudinal study of Males and Females." *Child Development* 47 (1976: 51-61).

² Gilligan, C. *In a Different Voice*. Harvard University Press, Cambridge, MA. 1982.

³ Rest, J. R. *Development in Judging Moral Issues*. University of Minnesota Press, Minneapolis: 1979.



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The Theories Of Moral Development

Summarizing today's psychological theories for moral development, Martin Hoffman sets forth three philosophical doctrines that are thought to describe the moral development of the child.⁴ The first is the doctrine of *Original Sin*. In this doctrine, according to Hoffman, the early intervention of adults in the moral life and development of the child is, to continue the language of religion, the only salvation for an otherwise lost soul. This is represented today in modified form by the psychoanalytic theory of Sigmund Freud which views the young child as a bundle of drives which must be subordinated and controlled by adults in order for the child to meet societal objectives. Carl Jung's thought belongs to this category as well because he also sees the healthy moral development of the child's psyche in the early years as dependent to a great extent on the adult, parent or care giver. While Freud believes in controlling instinctual drives, Jung cautions against repressing the shadow archetype and urges parents to provide a supportive environment where all facets of the personality are given opportunity to become individuated.

In contradiction to the first doctrine, the second, the doctrine of *innate purity*, holds adult society to be the primary corrupting influence on the developing moral structure of the child. For the sake of the child's successful moral development, the influence of society should be minimized. One of the major formulators of this doctrine was Rousseau, and its most recent representative was the Swiss psychologist Jean Piaget. Piaget's work is important to the present inquiry because it provides the basis for Lawrence Kohlberg's theory of moral judgment.

The third doctrine assumes that the infant is neither corrupt nor pure, but infinitely malleable, a blank tablet, *tabula rasa*, on which experience writes to shape the moral development of the individual. The English philosopher John Locke first articulated this theory in the seventeenth century. Today's descendant of this doctrine is embodied in much of modern learning theory. Like the "original sin" doctrine, in this doctrine the need for adult intervention is stressed.

These doctrines have guided most of the research in moral development. Each, in accordance with its philosophical position, defines morality and selects the area for empirical study. For example, Piaget and his followers define a moral act as one based on a conscious prior judgment by the individual of its rightness or wrongness.

Essential to the two other developmental approaches, learning theory and psychoanalysis, is the guiding concept of internalization.

⁴ Hoffman M.L. "Moral Development". In P. H. Musser (Ed.), Carmichael's *Manual of Child Psychology* (Vol. 2). New York: John Wiley, 1970.

This is a process by which norms, initially alien, are eventually adopted by the individual largely through the efforts of early socializers, the parents. These norms come to serve as internalized guides which the individual follows even when external authority is not present to enforce them.

Piaget's Contribution

Piaget discovered that children have their own logic, view the world differently from adults, and that these perceptions indicate different underlying organizations of thought at different ages. With this discovery Piaget brought a new perspective to the study of moral development. Piaget called this perspective the cognitive-development approach. In one of his early works, *The Moral Judgment of the Child*, Piaget examined the development of moral behavior “through a study of the attitudes of different-aged children toward the origin, legitimacy and alterability of the rules of the children’s game of marbles.”⁵ He found two principal types of moral judgment: (1) heteronomous morality—ages 4–8, wherein the child views rules as sacred and unalterable because they are made by adults or God; and (2) autonomous morality—ages 8–12, wherein the child views the rules as reciprocal social arrangements that can be established and changed through social agreement.

Piaget found the developing child to shift gradually from the first to the second position because of the influence of the child’s experiences in the world. The child also shifts from judging acts only by their consequences to a consideration of intention. As the child grows older, the child is more and more able to take into account the dynamics particular to the individual experience. Learning cooperation through peer interaction provides the basis for a greater perspective on authority and an increased ability to take the role of others.⁶ As a result of Piaget’s further research into how knowledge is acquired and developed he developed his famous six stage theory of cognitive development. This theory shows a progression from the reflexive actions of the infant through the concrete stages of the developing child. The theory culminates with the formal cognitive operations of the adolescent who is able to think in abstract terms.

Lawrence Kohlberg's Contribution

Lawrence Kohlberg, the leading American contemporary theorist in moral development, credits Piaget as the major influence on his

⁵ Piaget, J. *Moral Judgment of the Child*, M. Gabain, trans. New York: The Free Press, 1965. (Originally published, 1932.)

⁶ Hoffman.

theory but also mentions Baldwin,⁷ Mead,⁸ and Dewey⁹ for their having contributed additional ideas to the evolution of his thought. Kohlberg attempts in his work to extend Piaget's two moral stages of heteronomy and autonomy beyond adolescence. Like Piaget, he focuses on the reasoning behind the moral action. In his dissertation of 1958, he developed six ideal types which corresponded to Piaget's six stages of learning. For the study Kohlberg interviewed boys ranging in age from ten to sixteen, presenting them with ten hypothetical moral dilemmas. These boys became Kohlberg's longitudinal sample. He continues to interview them every three years, basing many of his ideas on the results obtained. Kohlberg's goal was to retain the best of Piaget's schema and to fit it into a more refined, comprehensive, and logically consistent framework similar to Piaget's cognitive-stage theory.

Kohlberg's Six Moral Stages¹⁰

Pre-conventional level:

Stage 1: Punishment/obedience orientation. The child avoids breaking rules in order to avoid punishment and the superior power of adults.

Stage 2: Individual Instrumental Purpose and Exchange. (Also referred to as, "You scratch my back; I'll scratch yours.") The child follows rules to serve the child's own needs and lets others do the same. The right choice is based on a deal or agreement. The child has interests in a world where others have interests too. It is a *quid pro quo* arrangement.

Conventional level:

Stage 3: Mutual interpersonal relationship and conformity. ("Good boy; good girl.") The child conforms to what is expected because of a need to be a good person in one's own eyes and in the eyes of others. Desire to maintain rules and authority which supports stereotypical behavior.

Stage 4: Law and Order orientation. The child obeys the laws and fulfills duties. Right is contributing to society, group or institution. Laws are upheld to avoid a breakdown of the system.

⁷ Baldwin, J. M., "Social and Ethical Interpretations in Mental Development" *Interpretations in Mental Development*. New York: Macmillan, 1897.

⁸ Mead, G. H. *Mind, Self and Society*. Chicago: University of Chicago Press 1934.

⁹ Dewey, J. *Experience and Education*. New York: Collier, 1963. (Originally published 1938).

¹⁰ Kohlberg, L. *The Philosophy of Moral Development*, Vol 1. Cambridge: Harper & Row, 1981, p. 185.

Stage 5: Social contract or prior rights. Laws viewed as social contract for welfare of all. Concern that laws and duties be based on rational calculation of “greatest good for the greatest number.”

Stage 6: Universal Ethical principles. Follows self-chosen ethical principles. Laws are followed when based on principles of justice such as equality, human rights, and respect for the dignity of human beings. Kohlberg has found no Stage 6 subjects in his longitudinal sample. However, he retains this stage as hypothetically valid.

Responding to his critics and to those who hold different views regarding moral development, Kohlberg denies that this theory is simply the application of a level of intelligence to moral problems. He sees moral development as autonomous and as pursuing its own sequential process.¹¹

Kohlberg is critical of the values clarification approach because of its relativity and its lack of hierarchical order. Kohlberg also criticizes the character-developmental approach because in it he sees everyone as having his own “Bag of Virtues.” No one is able to agree on what is virtuous—neither on a list of virtues or on basic definitions. For Kohlberg there is only one virtue, and its name is justice. On this very point Kohlberg bases his argument for the constitutional legitimacy for having moral education as a part of the public school curriculum. According to Kohlberg, moral education should be a specific part of the greater educational enterprise so long as it is based on principles of justice and so long as it is kept independent of religion.

Of interest to this readership, is the large context of moral development that would include religious faith. Just as logic was insufficient for his moral development stages, so too, Kohlberg posits, his stages involve human reasoning and are insufficient for religious stages. The inclusion of the idea of Christian *agape* goes beyond principles of justice, Kohlberg states, but it is not an alternative 6th stage.¹² Although not relevant to the present study, it is interesting to note in the present context that using Fowler’s six stages of faith development, a hypothetical seventh stage to explain the relationship of religion to morality has been advanced by Kohlberg.

The Controversy

Society and its institutions have assigned roles for men and women which include developing qualities commonly labeled feminine or masculine. In the various theories of human development, according to Carol Gilligan, a former colleague of Kohlberg, the concept of

¹¹Kohlberg, pp. 136–137.

¹² Kohlberg, L. with Power, Clark, Chap. 9, “Moral Development, Religious Thinking, and the Question of a Seventh Stage,” pp. 311-372.

adulthood and maturity is patterned after male values.¹³ Maturity in this accepted view is characterized by such masculine qualities as independence and logical, sequential cognitive decision-making rather than by the female values of nurturing, developing relationships, and interdependence.¹⁴ Holstein, another critic, charges Kohlberg with sex bias, noting that his scale was developed by a man, his use of an exclusively male sample, and his inordinate emphasis on the cognitive side of moral decision making. The affective side of compassion, sympathy and love is limited to Stage 3 in Kohlberg's scale.¹⁵

Responding to this criticism, James Rest denies any sex-bias and asserts that higher moral stages represent better conceptual tools for solving social problems. He concedes that at the present time, men may be more sophisticated in moral thinking than women; and if this is so, it is because the biases in society foster this difference and cause culturally stereotyped female thinking to be only at stage 3.¹⁶

Gilligan's Different Voice—The Affect

Carol Gilligan takes up the sex-bias charge and posits a "different voice" for women as the causative agent.¹⁷ This "different voice" is not, of necessity, morally worse or better, but different. She finds that most theories in human development—and certainly those of Freud, Erickson, Piaget and Kohlberg—are conceived by men, and based on male values, male samples, and male development. Although Gilligan traces the development of the "different voice" primarily through women and sees it as a contrast between male and female, she finds this voice to be characterized fundamentally by theme and not by gender. Jung's theory offers two modes of evaluation: thinking and feeling. I believe that Gilligan's "Different Voice" is analogous to Jung's feeling function. It is interesting to note in this connection that in at least one important study, the feeling function of Jung's theory is preferred by men (40 to 60%).¹⁸

"The role of women has been that of nurturer, caretaker, helpmate and weaver of relationships . . . but men have in their theories of psychological development, as in economic arrangements, tended to devalue that care. Thus qualities considered necessary for adulthood; *i.e.*, the capacity for autonomous thinking, clear decision making, and responsible action, are those associated with masculinity and often considered undesirable for the feminine self. A division of love and work is suggested that relegates the expressive capacities to

¹³ Kohlberg, p. XXIX.

¹⁴ Gilligan, C., p. 17.

¹⁵ Holstein, C. pp. 51-61.

¹⁶ Rest, pp. 120-124.

¹⁷ Gilligan, pp. 16-18

¹⁸ Keirsey, David & Bates, Marilyn, *Please Understand Me*, Del Mar, Ca: Prometheus Nemesis Books, 1978.

women while placing instrumental abilities in the masculine domain.”¹⁹ Gilligan charges that this concept of adulthood is itself out of balance. It gives preference to the individual self over connection to others and favors the autonomous life of work over the interdependence of love and care.²⁰

Kohlberg claims that the moral force in personality is cognitive.²¹ According to Kohlberg, it is evident that moral judgments often involve emotional components, but that in no way reduces the cognitive components of moral judgments.²² “Just as the quantitative strength of the emotional component is irrelevant to the theoretical importance of cognitive structure for understanding development of scientific judgment, so the quantitative role of affect is relatively irrelevant for understanding the structure and development of moral judgment.”²³

Jung’s Theory

The personality theory of Carl Jung offers what some view as a more balanced and comprehensive perspective on moral decision making. Jung observed that although people have the same multitude of instincts (archetypes) to drive them from within, people are different in very fundamental ways. One instinct is not better than another. The important thing, according to Jung, is our preference for the way we choose to function. He believed that development takes place through the use of four mental functions: thinking, feeling, sensation, (Myers calls this sensing) and intuition. He distinguishes these functions from one another because they cannot be related or reduced to one another.²⁴

Thinking consists of connecting ideas with each other to form a concept or a solution to a problem. *Feeling* consists of accepting or rejecting an idea on its value and on whether it arouses a pleasant or unpleasant feeling. Both these functions are called rational because they describe the modes of evaluation or judgment. (These functions are central to this study as it was assumed that Jung’s function of thinking would correspond to Piaget’s and Kohlberg’s cognitive mode, while the function of feeling would correspond to Gilligan’s “different voice” of the caring, affective mode.) Both functions, the cognitive and the affective, are equal and represent different areas of development. Each individual uses all these functions, but each

¹⁹ Gilligan, p. 17.

²⁰ *Ibid.*

²¹ Kohlberg, p. 187.

²² Kohlberg, p. 187.

²³ *Ibid.*, p. 138.

²⁴ Hall, C. S., & Nordby, V. J., *A Primer of Jungian Psychology*. New York: New American Library, 1973, pp. 96-109.

individual has a preference for using one over the other. The most preferred function is called the dominant function.

The two modes of perception are sensing and intuition. *Sensing* refers to the perception of the environment through the stimulation of the sense organs. *Intuition* refers to the perception of possibilities; the grasping of meaning and relationships by way of insight. Jung defined intuition as perception by way of the unconscious.

Perhaps the most famous element of Jung's theory is his distinction between the basic attitudes of extraversion and introversion. *Extraversion* characterizes a preference for the external world of people and things. *Introversion* concerns itself primarily with the inner and private world of the psyche. One might say that each draws energy from different sources: the extravert is energized by other people and external things, and the introvert is energized by time spent quietly pursuing solitary activities. Isabel Myers, who developed the Myers-Briggs Type Indicator, added two more functions, judging and perceiving, which she believed to be implicit in Jung's theory. These delineations helped her to identify the *dominant* function. Judging and perception refer to the way one lives and to two different processes. In the judging attitude, perception must be shut off before conclusions can be reached. Enough evidence is in and a verdict is made. On the other hand the perceptive attitude shuts off judgment for a while; the evidence is not all in and new developments are awaited. Judging people order their lives; perceptive people live them.²⁵

Jung believed that a person is born with a predisposition for the basic attitudes, the rational and the irrational functions, although pressure from parents or from other care givers can influence or thwart this natural preference. Jung also thought that when this natural preference was thwarted or changed because of pressure, emotional problems were likely to result sometime later in the life of the individual.

Although Myers refers to only one archetype, the *shadow*, (the inferior, undeveloped, and undifferentiated part of the personality), for the purposes of this study, I will mention two others: the persona and the anima/animus. The persona is the outward face of the psyche, the mask or facade which one exhibits publicly so that society will be accepting. This is sometimes called the conformity archetype. The anima/animus is the inward face of the psyche. In males it is the anima, and in females, the animus. Every person has qualities of the opposite sex. If the person is to be well adjusted and harmoniously balanced, these qualities must be allowed to express themselves freely.²⁶

²⁵ Hall & Nordby.

²⁶ Hall & Nordby.

The Study

The subject of this study, the career military officer's wife, was selected because it was believed she represents the traditional female whose alter ego role and lifestyle does not permit serious career patterns or personal independence. It was expected that they would score mostly in the Feeling dimension of Jung's Theory. The sample consisted of one group of forty three wives of senior career military officers attending the National Defense University. The other group consisted of forty four civilian women (not all were married) drawn primarily from the students attending the course "Developing New Horizons" at the Center for Continuing Education in Washington (CCEW), The George Washington University, where the author was Director of Counseling. Ten wives of government civilians, also attending the National Defense University, were added to the civilian group. Most of the students at CCEW were working women, and it was expected they would score mostly in the Thinking dimension of Jung's psychological types because of the personal independence and cognitive decision-making skills demanded in the world of work. It was also hypothesized that the Thinking types would score more frequently in Kohlberg's higher stages, since the appropriate function for taking the instrument, was the cognitive mode or Thinking function.

Although there was a greater age range for the civilian group (21-60), the mean age range for the civilian women was 37 and the mean age range for the military wives was 39. Over seventy-five percent of the women held an undergraduate college degree or higher.

Results of the Study

Statistical significance was found in the hypotheses in which the roles of women (military and civilian) were considered. The military wives totaled 62% of the introverts; the civilian women totaled 38%. The civilian women totaled 65% of the extraverts, the military wives totaled 35%. The civilian group totaled 65% of the intuitive versus the military wives total of 35%. The military wives accounted for 58% of the sensing types versus 42% of the civilian women.

The Feeling and Thinking types represented in the highest or principled level were almost equal (18 T's to 17 F's). An important finding for this study was that the civilian wives outnumbered the military wives by scoring in the highest principled level almost two to one, twenty-three civilian to only twelve military wives.

The profile for the military wife was Introvert Sensing Feeling Judging type (ISFJ); the civilian profile was Extravert Intuitive Thinking Judging type (ENTJ).

Summary and Conclusions

One of the major underlying issues raised by this study is the socialization of females. As Loeffler²⁷ (1983) and Norman²⁸ (1980) have pointed out, the military culture often affects the military wife adversely. The female spouse of the military member is adversely affected by the prolonged absence of the military spouse and by being accorded a "dependent" status which tends to rob her of identity and self-esteem. The study also suggests that the military wife is socialized in an alter ego role, assimilating the traditions, values, and structure of the military.

Women are particularly vulnerable to the moral forces of the environment. The introverts in this study, those least vulnerable to external influences, nonetheless were found to assimilate the values of the military (Stage 4, law and order) overwhelmingly.

Jung observed that western culture places a high value on conformity and disparages values considered feminine in men and masculine in women. The persona (the conformity role) takes precedence over the anima or animus, (the inner qualities of the opposit sex) often with disastrous consequences. The study would seem to suggest there is considerable cause for concern if it is true that we become the roles we play. The civilian wives in this study seem to be more independent and free from the influences that appear to have inhibited the military wives, who have neglected their own psychic needs and development in adapting to the military culture.

Although this is a study of women, there are implications for both females and males. If our socialization process is a whittling process that cuts our potentialities from an enormously wide range to a narrower range, adopting and conforming to that which is acceptable for the individual according to the standards of the group, a loss occurs not only for the woman or man but for society as well.

²⁷ Keirse & Bates, pp. 14-15.

²⁸ Norman, S. L., "Military Officers' Wives' Attitudes Towards Their Roles and Responsibilities," An Unpublished Masters Thesis. Boston University, 1980.

A Chaplain's Perspective On The Application Of Values

Chaplain (MAJ) Ford F. G'Segner

God bless our native land;
Firm may she ever stand
Through storm and night:
When the wild tempests rave,
Ruler of the wind and wave,
O God, our country save
By your great might.¹

The 1986 Army theme, "Values," has spawned a new interest in a restatement of the professional Army ethic with its attendant individual values. One definition of ethic is "... the discipline dealing with what is good and bad and with moral duty and obligation."² This same source defines value as "... something (as a principle or quality) intrinsically valuable or desirable."³ The Chief of Staff, Army "Values" White Paper uses these concepts and expands their application.

Our Oath of Commission, Oath of Enlistment, or Oath of Office requires that we live by the tenets of the professional Army ethic and those personal values that strengthen and enable us to execute the missions entrusted to us. Values are what we, as a profession, judge

¹ Armed Forces Chaplains Board, *Book of Worship for United States Forces*, (Washington: U.S. Government Printing Office, 1974), p. 190.

² *Webster's Ninth New Collegiate Dictionary*, 1984, s.v. "ethic."

³ *Ibid.*, s.v. "value."



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to be right. They are more than words—they are the moral, ethical, and professional attributes of character. Our character is what enables us to withstand the rigors of combat or the challenges of daily life that might tempt us to compromise our principles such as integrity, loyalty, of selflessness. Ultimately, strengthening the values that make up our character enables us to strengthen our inner self, strengthen our bonding to others, and strengthen our commitment to a higher calling.⁴

This is familiar language to chaplains. We are charged by our churches and religious groups to represent these values to soldiers. In addition, we are expected to apply the professional Army ethic with its individual values to our lives and to the lives of the soldiers we serve. Chaplains are by no means exempt from the professional ethical attributes and qualities expected of all soldiers. The cover letter to the “Values” White Paper very clearly says, “We all share a responsibility for our Army values . . . Only with complete involvement and unqualified support from the Total Army will we have an Army that meets our obligation to support and defend the Constitution of the United States.”⁵

It is my conviction, however, that military chaplains must not simply fulfill the Army’s expectations for moral and ethical conduct. Our calling as military chaplains, members of two professions, clergy and soldier, demands more. We must translate loyalty, duty, selfless service, and integrity—the professional Army ethic—into words and deeds our soldiers and our leaders can emulate. Further, we must model the ethic in our personal and professional lives. Indeed, the Army itself alludes to these dimensions when it says we are “moral advocates . . . [who] assist the commander . . . through preaching, pastoral counseling and moral instruction . . . reaffirming the value of human life, justice, dignity, and truth, thereby challenging soldiers to serve their country honorably.”⁶ This is, at best, difficult and not a task I find us willing to tackle with the same enthusiasm as adventure training, personal counseling, or running the chapel. Yet, our own competence, commitment, candor, and courage—the individual values the Army says are needed by every soldier—are at stake.

⁴ U.S., Department of the Army, Pamphlet 600-68, “Values” White Paper, (Washington: U.S. Government Printing Office, 1986), p. 5. Also see Field Manual (FM) 100-1, The Army, revision to be published in Summer 1986.

⁵ *Ibid.*, inside front cover.

⁶ U.S., Department of the Army, FM16-5, *The Chaplain and Chaplain Assistant In Combat Operations*, (Washington: U.S. Government Printing Office, 1985), p. 12.

The Challenge

Chaplains must understand the role expected by our individual supervisors and commanders. Are we good luck charms who ride in helicopters to keep them from crashing? Are we the conveyors of good and bad weather wishes? Are we staff officers who advise on religion, morals, and morale? Once we perceive our role, we can determine whether or not it promotes the *ideals* of the professional Army ethic. We like to say ours is a sacred trust from God to promote the principles, commandments, and truths revealed in the Scriptures. I believe we act naively and with benign ignorance when we do not heed such Scripture passages as: “The man who can be trusted in little things can be trusted also in great; and the man who is dishonest in little things is dishonest also in great things. If, then, you have not proved trustworthy with the wealth of this world, who will trust you with the wealth that is real? And if you have proved untrustworthy with what belongs to another, who will give you what is your own?”⁷

Martin Luther’s words are relevant.

A man who would venture to govern an entire country or the world with Gospel would be like a shepherd who should place in one fold wolves, lions, eagles, and sheep together and let them freely mingle with one another and say, “Help yourselves, and be good and peaceful among yourselves; the fold is open, there is plenty of food; have no fear of dogs and clubs.” The sheep, forsooth, would keep the peace and would allow themselves to be fed and governed in peace, but they would not live long; nor would any beast keep from molesting another . . . For this reason these two kingdoms must be sharply distinguished, and both be permitted to remain; the one to produce piety, the other to bring external peace and prevent evil deeds; neither is sufficient in the world without the other.⁸

Therein lies our challenge: to produce piety and at the same time to do our part to bring about external peace and prevent evil deeds. Think back to the doctrinal statement at the beginning of this article—we are “moral advocates . . . [who] assist the commander . . . Through preaching, pastoral counseling and moral instruction . . . reaffirming the value of human life, justice, dignity,

⁷ *Luke 16:10–12* (NEV).

⁸ Martin Luther quoted by Stuart E. Barstad, Chaplain, Major General, U.S. Air Force, “The Church and The Ideology of National Security,” *Military Chaplains’ Review*, Spring 1986, p. 12.

and truth, thereby challenging soldiers to serve their country honorably.”⁹

The Piety Perspective

In a recent newspaper interview Chaplain Patrick J. Hessian, former Army Chief of Chaplains, put the piety and ethic relationship into this perspective.

I attempt to stress the importance of looking at the spiritual belief structure that underlies any values we talk about.

It's important to understand that we don't start with values. We start with beliefs, and we build values on top of that. It begins with primary beliefs, those you learned at your mother's knee. Then you acquire beliefs just in the process of living. It's on this belief structure that your values rest. Once values are entrenched in your being, your attitudes and motivations in life flow from them, and from those attitudes and motivations come behaviors and behavioral changes.

So, there's a clear path here of changes that start with belief structures, which are very frequently involved with spiritual things. If you're going to deal with values, it's important to understand the why of them—what do you believe that's causing you to do this or that?¹⁰

Contrary to a popular view, values can be changed—if Chaplain Hessian is correct about values stemming from beliefs. We as change agents can provide the necessary examples and rationales to cause those whose lives we touch to see and act a “better way.” This statement suggests a whole range of precepts about the how-to's. Let it suffice at this point to use the phrases: “Actions speak louder than words.” “Walk your talk!” (Rodney A. Tanker). “We know what a person thinks not when he tells us what he thinks, but by his actions.” (Isaac Bashevis Singer) “You must show integrity and high principle, and use wholesome speech to which none can take exception.” (*Titus* 2:7f).

Our focus can be further sharpened if we take to heart the truths embodied in a meditation offered by Chaplain Norris Einertson, the present Army Chief of Chaplains: “Our nation's values must be based upon principles rather than experience. That makes life harder. It requires that we do certain things simply because

⁹ *Ibid.*

¹⁰ “Values,” *Pentagram*, Thursday, June 12, 1986, p. 16.

they are right, rather than because they are expedient.”¹¹ The United States Military Academy Cadet Prayer petitions God to grant the cadet “to choose the harder right instead of the easier wrong and never be content with the half truth when the whole can be won.”¹² You and I are expected to choose and do the “right” because of the Biblical meanings standing behind the ethical choices of loyalty, duty, integrity, and selfless service. Our challenge as chaplain-soldiers is to live and teach the professional Army ethic relying upon our ability to know and understand Biblical examples like those which follow.

Integrity

Job, answering Bildad’s assertion that man is “. . . but a maggot, mortal man who is only a worm,” says:

So long as there is any life left in me and God’s breath is in my nostrils, no untrue word shall pass my lips and my tongue shall utter not falsehood. God forbid that I should allow you to be right; till death, I will not abandon my claim to innocence. I will maintain the rightness of my cause, I will never give up; so long as I live, I will not change.¹³

Is this an example of integrity? Yes, if one understands integrity to mean “The state or quality of being complete, well adjusted . . . Integrity marks the man (or woman) who walks with singlehearted devotion to God and honorable behavior to men [and women].”¹⁴ The person of integrity lives a life where personal standards are consistent with professional values. There is a bond of trust inherent to our calling as chaplains going beyond the trust essential for soldiers. If we cannot abide by the Scriptural standards e.g., Ten Commandments, Golden Rule, etc., then we are not fit to serve as chaplain-soldiers.

Duty

Benjamin Disraeli once said, “Duty cannot exist without faith.” You and I serve because of faith—faith that God has called us to provide spiritual leadership to his people in uniform. Our duty and our understanding of duty must reflect the final words in *Ecclesiastes* where “the Speaker, the son of David, king in Jerusalem . . . [exhorts us to] Fear God and obey his commands; there is no more

¹¹ Norris Einertson, Chaplain (Major General), U.S. Army, “Prayer Breakfast Speech (values), unpublished manuscript.

¹² United States Military Academy, *Bugle Notes*, 1979, p. 36.

¹³ *Job* 25 (NEV).

¹⁴ *The Interpreter’s Dictionary of the Bible: An Illustrated Encyclopedia* (1962), s.v. “integrity.”

to man than this. For God brings everything we do to judgment; and every secret, whether good or bad.”¹⁵ Our concept of duty and our example are inextricably linked with keeping faith. We must be true to that which we believe and must be willing to do what is necessary and right to accomplish our sacred mission.

Loyalty

The psalmist offers a fine illustration of what it means to be loyal.

I will sing of loyalty and justice;
I will raise a psalm to thee, O Lord.
I will follow a wise and blameless course,
whatever may befall me.
I will go about my house in purity of heart.
I will set before myself no sordid aim;
I will hate disloyalty, I will have none of it.
I will reject all crooked thoughts;
I will have no dealings with evil,
I will silence those who spread tales behind men's backs,
I will not sit at table with proud, pompous men,
I will choose the most loyal for my companions,
My servants shall be men whose lives are blameless.
No scandalmonger shall live in my household;
No liar shall set himself up where I can see him.
Morning after morning I will put all wicked men to
silence
and rid the Lord's city of all evildoers.¹⁶

Artur Weiser makes the following observation about this psalm: “What unites him [a leader of Judah] with his people is their common subjection to the will of God, which shows both him and them the way that leads clearly to a regime ordered by God. It is this consistent and firm religious and formal attitude that gives its greatness and ageless value to the psalm. The psalm is still able to serve even in our day as a model of true leadership.”¹⁷

Nelson's Complete Concordance lists more than 1500 occurrences in the Bible of some form of the word *serve*.¹⁸ This shows the importance of the concept. The Biblical mandate is contained in these words, “There is no greater love than this, that a man should lay

¹⁵ *Ecclesiastes* 1:1 and 12:13f (NEW).

¹⁶ *Psalms* 101 (NEV).

¹⁷ Artur Weiser, *The Psalms: A Commentary*, translated by Herbert Hartwell (Philadelphia: Westminster Press, 1962), p. 650.

¹⁸ *Nelson's Complete Concordance of the Revised Standard Version Bible*, (New York: Thomas Nelson & Sons, 1957).

down his life for his friends.”¹⁹ This is the supreme act of service and selfless behavior.

Few of us will be called upon to sacrifice our lives. We must be prepared for that eventuality, but more importantly we need to learn and practice the way of service voiced by Oliver Wendell Holmes, Jr.

I learned in the regiment and in the class the conclusion, at least, of what I think is the best service that we can do for our country and for ourselves. To see so far as one may, and to feel the great forces that are behind every detail . . . to hammer out as compact and solid a piece of work as one can, to try to make it first rate, and to leave it unadvertised.²⁰

An Advocating Chaplain

At the U.S. Army Chaplains’ In-Service Course in Sud-Bayern, Germany, in 1983, James Ian H. McDonald closed with words I have not forgotten.

If the Church, as chaplain/priesthood to the world, would speak for man in God’s name, certain patterns or motifs will recur in the communication of . . . shalom (“all that makes for man’s highest good”) . . . chaplaincy involves pointing to and proclaiming the new direction: the dimension the world lacks . . .

. . . chaplaincy is concerned with all that promotes true personal growth and contends against all that makes for the depersonalization, brutalization and exploitation of mankind. Chaplaincy . . . promotes personal growth through *koinonia*: the corporate reality of the Church within which the inter-personal dimensions comprehend not only the inter-human but also the divine-human relationships . . .

. . . chaplaincy shares in human despair, experiences the hopelessness of the human plight; but recognizes the factor of resurrection—not as the happily-ever-after ending, the expression *par excellence* of human wishful thinking—but as God’s work of renewal that brings strength out of weakness but never out of arrogance or presumption.²¹

¹⁹ John 15:13 (NEV).

²⁰ Oliver Wendell Holmes, Jr., “The Class of ’61. From Speeches,” quoted in Emily Morrison Beck, ed., *Bartlett’s Familiar Quotations*, (Boston: Little, Brown and Company, Fifteenth edition, 1985), p. 644.

²¹ James Ian H. McDonald, “War, Peace and Military Chaplaincy,” a summary of the theme, based on lectures given to the U.S. Army Chaplains’ In-Service Course in Sud-Bayeru, Germany, in March 1983.

The person who professes to be a soldier and a chaplain is bound to honor both the vows of ordination and the Oath of Commission. The moral duties and obligations of each overlap and coincide at many points. However, unlike other soldiers, the chaplain is expected to be a moral advocate, holding soldiers, family members, and Army civilians to the highest standards of human behavior, while developing their ideals into piety at its best. It is not enough to hold others to the professional Army ethic, or to individual values, or to Biblical truths. We must do our part to bring about peace and prevent evil. If we do not do both, then we have not upheld our challenge to be chaplain-soldiers.

A New Technique for Teaching Military Ethics

Eric L. Lindemann, Col, USAF

In *The Teaching of Ethics in the Military*, a book published by the Hastings Center in 1982, the authors, Peter Stromberg, Malham Wakin, and Daniel Callahan, discuss several reasons for teaching ethics in the military. These purposes range from the very general idea, “that military leaders ought to be moral,” to the more specific reasons, “to improve character, to change behavior, to develop sensitivities, to foster intellectual and practical skills, to indoctrinate particular values, to understand moral traditions, and so on.”¹ For many years, ethics courses designed to meet these purposes have been taught in precommissioning programs and in the staff and war colleges in each branch of the service. However, in light of events in recent years, the success of these courses in achieving those purposes, especially in the changing of behavior, can be questioned.

Although the concern for ethical behavior is frequently tied back to the Vietnam and Watergate era, we are still seeing frequent examples of unethical behavior today. For some time now, there has been concern about a lack of ethical behavior by members of the military establishment, and for some time specific steps have been taken to address the problem. Yet one continues to hear of capability reports being altered to make a unit appear more ready than it really is and of officers being tried in courts martial for submitting fraudulent travel vouchers. These occurrences would seem to suggest

¹ Peter L. Stromberg, Malham M. Wakin and Daniel Callahan, *The Teaching of Ethics in the Military*, Hasting Center Institute of Society, Ethics and the Life Sciences, Hastings-on Hudson, New York, 1982, p. 43.



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the need to do a better—and perhaps different—job of teaching ethics.

Traditional ethics instruction tends to be values oriented. According to the values theory of education, if a student understands and accepts a value, such as truthfulness, he or she will apply that value in making moral decisions. In this way values are taught at home and at church, and to a lesser extent, at various levels of formal schooling. In military ethics instruction, we have generally used the same premise and procedure, emphasizing those values such as obedience and loyalty which are oriented toward military concerns. Traditional military ethics instruction, even as it is most often presented today, is oriented toward and constructed around the value content of moral decision making.

Unlike traditional ethical instruction which emphasizes the content of values, instruction based on Lawrence Kohlberg's Theory of Moral Development focuses rather on the process of moral decision making. This article suggests that an understanding of the key elements of the Kohlberg Theory could prove to be a valuable aid, not only to military ethics instructors as courses are developed and taught, but to all military leaders in the quest for ethical behavior in their students and subordinates.

The Kohlberg Theory

To understand the Kohlberg theory, one must first understand Kohlberg's background and his orientation toward the cognitive development theory of reasoning. Always more a psychologist and educator than a philosopher, Dr. Lawrence Kohlberg was Professor of Psychology and Human Development at the University of Chicago before moving to Harvard where he is currently professor of Educational and Social Psychology. While a doctoral candidate at the University of Chicago in the late 1950's, he conceived his theory of moral development based largely on the cognitive development theory of Swiss psychologist, Jean Piaget.

Underlying Theories

The cognitive development theory holds that a person's thinking process changes and matures as the person grows from childhood to adulthood. Jean Piaget, a cognitive development theorist of the previous century, said that the capacity for all logical reasoning, not just moral reasoning, develops in three sequenced stages: the intuitive, the concrete operational, and the formal operational. According to Piaget, the intuitive stage is found only in pre-school children. At the concrete operational stage, the individual can "make logical inferences, classify things, and handle quantitative relations about concrete things." At the formal operational stage, usually begun in

adolescence, the individual uses abstract reasoning and can “consider all possibilities, consider the relations between elements in a system, form hypotheses, deduce implication from the hypotheses, and test them against reality.” It is important to note that all adolescents and adults do not reach this third stage. From this basis in Piaget’s thought, Kohlberg postulated that a person’s capacity to reason morally is related to and limited by the capacity to reason logically, and that this capacity develops in a parallel way in sequenced stages.²

The stage sequence theory is an integral part of the overall Kohlberg Theory. The sequence is irreversible and invariant. It is rare to have a regression to lower stages or to skip a stage when advancing. Furthermore, each higher stage is more qualitatively complex and integrates the reasoning of lower stages. Although one’s environment can speed up or slow down the developmental process, it cannot change or alter the process itself. The process is universal, and it is not culturally oriented. In his initial study, Kohlberg intended to prove that the stage sequence theory applied to moral development.³

Kohlberg’s Initial Study

To confirm his theory of staged moral development, Kohlberg studied his subjects’ responses to a series of moral dilemmas. His subject population consisted of 150 boys, aged 10, 13, and 16, from the United States, Mexico, Turkey, and Taiwan. To be able to confirm the universality of his theory, he ensured that this cross cultural group included boys with various religious, social, and economic backgrounds. Each of the subjects responded to moral dilemmas involving “classic confrontation between legal and moral obligations, authority and contract, and private and public responsibility.”⁴ Although several dilemmas were used, the most common one, the “Heinz Dilemma” is cited below.

In Europe, a woman was near death from cancer. One drug might save her, a form of radium that a druggist in the same town had discovered. The druggist was charging \$2,000, ten times what the drug cost him to make. The sick woman’s husband, Heinz, went to everyone he knew to borrow the money, but he could only get together about half of what it cost. He told the druggist that his

² Lawrence Kohlberg, “Moral Stages and Moralization: The Cognitive-Development Approach,” in *Moral Development and Behavior: Theory, Research, and Social Issues*, ed. by Thomas Lickone, pp. 31–32.

³ The stage sequence theory is explained in a variety of texts including Helen Weinreich-Haste, “Kohlberg’s Theory of Moral Development,” in *Morality in the Making*, ed. by Helen Weinreich-Haste and Don Locke, Wiley Series in Developmental Psychology, John Wiley & Sons Ltd., Chichester, 1983, p. 7.

⁴ *Ibid.*, p. 6.

wife was dying and asked him to sell it cheaper or let him pay later. But the druggist said, "No." The husband got desperate and broke into the man's store to steal the drug for his wife.⁵

After listening to the dilemma, each subject was asked a series of questions.

1. Would a good husband steal the drug for his wife? Why or why not?
2. What do you think the husband would do if he didn't love his wife?
3. What would his wife think if he did not steal it? What would she want him to do?
4. Would you steal the drug to save your own life? Why or why not?
5. What would you do if you were the husband?⁶

Each response was then scored, not on the basis of the answer given, but rated on the rationale given for the answer. The different rationales were then grouped and formed the basis for Kohlberg's levels and stages of moral development.

Levels and Stages of Moral Development

Initially, Kohlberg found six stages of moral development grouped at three levels: Level 1—the preconventional level (Stages 1 and 2), Level 2—the conventional level (Stages 3 and 4), and Level 3—the post conventional level (Stages 5 and 6). In later research, Kohlberg found it very difficult to differentiate between Stage 5 and Stage 6 reasoning, and as a result has combined the two stages. A description of the various levels and stages and typical responses to Question 1 of the Heinz Dilemma follows.

Level 1—The Preconventional Level

At this level, the individual is not yet capable of understanding the conventional rules and mores of society. His reasoning is based largely on external motivations and concerns for his own physical needs. "Right" is whatever those in authority command, as they have the ability to punish and reward. An individual who has only

⁵ Lawrence Kohlberg, "Stage and Sequence: The Cognitive Developmental Approach to Socialization" in *Moral Philosophy: Text and Readings*, 2nd ed., ed. by Andrew G. Oldenquist, Waveland Press, Inc., Prospect Heights, Illinois, 1984; reprint ed., Houghton Mifflin Company, Boston, 1978, p. 393.

⁶ Robert L. Selman, "Cognitive Understanding—A Guide to Educational and Clinical Practice," in *Moral Development and Behavior: Theory, Research, and Social Issues*, ed. by Thomas Lickona, Holt, Rinehart, and Winston, New York, 1976, p. 302.

achieved Piaget's concrete operational level of reasoning is limited to Level 1 moral reasoning.

Stage 1—Heteronomous Morality

At this stage, the rightness or wrongness of an action is determined by the physical consequence of the action. To be right, one must avoid breaking rules backed by punishment and avoid physical damage to persons or things. One's objective in making moral decisions is to avoid trouble and feelings of guilt. This stage is typically outgrown by age seven.

Should Steal—If you let your wife die, you will get in trouble. You will be blamed for not spending the money to save her and there will be an investigation of you and the druggist for your wife's death.

Should Not Steal—You should not steal the drug because you will be sent to jail if you do. If you do get away, your conscience would bother you thinking how the police would catch up with you at any minute.

Stage 2—Individualism, Instrumental Purpose and Exchange

At this stage, what is right is what best serves the individual and occasionally others. Moral decisions are very pragmatic, with ends justifying the means. There are strong emphases on fairness involving an equal exchange, property, and ownership. This stage could be termed the morality of the market place.

Should Steal—If you do happen to get caught, you could give the drug back and you wouldn't get much of a sentence. It wouldn't bother you much to serve a little jail term, if you have your wife when you get out.

Should Not Steal—He may not get much of a jail term if he steals the drug, but his wife will probably die before he gets out so it won't do him much good. If his wife dies, he shouldn't blame himself, it wasn't his fault she has cancer.

Level 2—The Conventional Level

At this level, an individual understands and accepts conventional rules and expectations of society because they are society's rules and expectations. The individual may consider society to be anything from a small group of friends or family to the nation as a whole. A moral decision is right if it contributes to maintaining the social order.

Individual considerations are subordinated to the social order. To reason at this level, an individual must have at least a degree of Piaget's formal operational level of logical reasoning. In the United States, most people reach this level at about age 13. The majority of adults morally reason at Level 2.

Stage 3—Mutual Interpersonal Expectations, Relationships, and Interpersonal Conformity

At this stage, to be right, one must live up to what those around him expect of him in his role as husband, father, citizen, etc. The need to care for others and share feelings, as well as to show trust, loyalty, and gratitude are important to the Stage 3 reasoner as it leads to the acceptance and approval of the group.

Should Steal—No one will think you're bad if you steal, but your family will think you are an inhuman husband if you don't. If you let your wife die, you'll never be able to look anybody in the face again.

Should Not Steal—It isn't just the druggist who will think you're a criminal, everyone else will too. After you steal it, you'll feel bad thinking how you've brought dishonor on your family and yourself; you won't be able to face anyone again.

Stage 4—Social System and Conscience

At this stage, rightness is doing one's duty. Obeying the law is critical to maintaining the social order. One must respect the law rather than merely defer to it. One must also fulfill one's contracts. This is the highest stage reached by the majority of adults.

Should Steal—If you have any sense of honor, you won't let your wife die because you're afraid to do the only thing that will save her. You'll always feel guilty that you caused her death if you don't do your duty to her.

Should Not Steal—You're desperate and you may not know you're doing wrong when you steal the drug. But you'll know you did wrong after you're punished and sent to jail. You'll always feel guilty for your dishonesty and lawbreaking.

Level 3—The Postconventional Level

At this, the highest level, an individual understands and generally accepts society's rules; however, his acceptance is limited by his concept of the principles that undergird society's rules. He defines his

values primarily in terms of self chosen principles. This level, if reached at all, is normally reached by the early 20s. To reach this level of moral reasoning, one must have fully attained Piaget's formal operational level of logical reasoning.

Stage 5—Social Contract or Utility and Individual Rights

At this stage, reasoning can become quite complex. There is a general need to obey the law because the law is part of the social contract. However, if some rules or laws are seen as unjust or otherwise lacking in social utility, they should be changed by democratic process. Some principles such as life and liberty may also be seen as absolute. Principles must always take precedence over law. The United States Constitution embodies Stage 5 reasoning.

Should Steal—You would lose other people's respect, not gain it, if you don't steal. If you let your wife die, it would be out of fear, not out of reasoning it out. So you'd just lose self respect and probably the respect of others. You would have lived up to the outside rule of law, but you wouldn't have lived up to your own standards of conscience.

Should Not Steal—You would lose your standing and respect in the community and violate the law. You'd lose respect for yourself if you're carried away by emotion and forget the long-range point of view. You'd condemn yourself because you wouldn't have lived up to your own conscience and standards of honesty.⁷

Stage Development

From his initial and follow on studies, Kohlberg determined that each person progresses from stage to stage until stabilizing at his final adult stage, usually during his early 20s. Because each stage involves an integration of lower stage reasoning, a person is able to understand reasoning at his own stage and all lower stages. Each person is also able to understand reasoning at one stage higher than his own even though he does not personally accept that reasoning. From the behavioral standpoint, Kohlberg found that while a higher stage of reasoning was a requirement for a predictor of higher stage behavior, it could not guarantee such behavior.

⁷ Descriptions of Kohlberg's Levels and stages are in a variety of texts on moral development. Specific responses to the Heinz dilemma are contained in Kohlberg, pp. 392–394.

Current Applications

In the past decade, there has been a shift away from using the Kohlberg theory merely to explain moral reasoning and greater emphasis on using the theory to teach and advance moral thinking. In some schools, teachers attempt first to evaluate each student's stage and then, through discussion involving higher stage reasoning, try to accelerate the stage process by encouraging the student to reach a higher stage than he would normally reach without stimulation. Following the instruction, students are again evaluated to determine if stage advancement has taken place. Similar processes have been used in prisons where many inmates have been found to reason only at Stage 2.

Criticisms of the Theory

Some parents and religious educators are concerned that this emphasis on the process of moral reasoning underplays the role of values in the reasoning process.⁸ Others argue that since schools can't teach the process without teaching values, the schools are involved in religious indoctrination, a job belonging to parents and churches. Some critics say that Kohlberg's work "reflects a liberal, Ivy League emphasis on social conscience that has nothing whatsoever to do with the way most people view the world." Others have challenged his methods for determining the stages, noting that Kohlberg has already had to eliminate Stage 6 because of difficulties in discriminating between the stages. Of the criticisms of his sampling technique, possibly the most valid is that which challenges his use of only males in his initial study. Kohlberg himself has agreed that the strong orientation toward justice and property rights in his work may have contributed to women having frequently tested low, and that new moral dilemmas oriented toward caring and responsibility toward the community are needed.⁹ Despite these criticisms, the theory appears to be sufficiently valid and understandable to provide concepts which have potential for improving the teaching of ethics in the military.

Application to Teaching Military Ethics

The application suggested here has as its primary goal, a change in moral behavior caused by a corresponding change in moral decision making. In developing this application of the Kohlberg theory to the teaching of ethics in the military, let us first address the components

⁸ Ruth Beechick, "Lawrence Kohlberg: Why Johnny Can Be Good Without Being Religious," *Christianity Today*, 30 December 1977, p. 13.

⁹ Some of the more common criticisms of the Kohlberg Theory are contained in Howard Muson, "Moral Thinking: Can It Be Taught?" *Psychology Today*, February 1979, pp. 48-49, 51, 53-54, 57-58, 67-68, 92.

of a moral decision: the process and the data used in the process. The process is the reasoning pattern commensurate to the decision maker's stage of moral development. The data include facts, assumptions, and values pertinent to the moral question. The moral decision can therefore be changed in two ways: change the process or change the data. In the current applications of the Kohlberg Theory, the intent is to change the process. This is theoretically possible because the students are still developing their capacity for reasoning. In the military, we are generally dealing with older students who theoretically have nearly reached or have already reached their final stage of moral development. To alter the moral decisions of military students, we must therefore select relevant data, both facts and assumptions, and present that data in such a way that it can be used in their own reasoning processes. Let us begin by looking at a currently common way of addressing an ethical issue.

In this example, we have a supervisor trying to convince a large group of 20 year old subordinates of the moral necessity to honestly complete TDY travel vouchers. We will assume that the supervisor has achieved Stage 5 and that he has an average audience with people at stages of reasoning typical for their age group. For 20 year olds, 3% are normally at Stage 5, 30% at Stage 4, 57% at Stage 3, and 10% are at Stage 2.¹⁰ The supervisor pleads his case using the Stage 5 reasoning that he personally accepts. He points out that honesty is a basic moral principle that must always be adhered to and that falsifying a travel voucher is the same thing as stealing from the government and violating the individual rights of others.

Using Kohlberg's theory that one accepts only his own stage reasoning and understands reasoning at one stage above and all lower stages, and the stage data for 20-year-olds, we see that the supervisor's reasoning is accepted by no more than 3% (the Stage 5's) and understood by no more than 33% (the Stage 5's and Stage 4's). The instructor failed to communicate with the remaining 67% (Stage 3's and Stage 2's). Had the instructor tried reasoning at Stage 4, he would have fared somewhat better. His reasoning could have been accepted by up to 30% (the Stage 4's), and understood by up to 90% (everyone except the Stage 2's). To continue, had our supervisor used Stage 3 reasoning, his reasoning could have been accepted by 57% (the Stage 3's) and understood by everyone. Using a common military technique of "preaching" longer, louder, or from a higher level (i.e., by a more senior supervisor) would not likely have been more successful had the stage of reasoning remained unchanged.

In the example above, the intent is not to suggest that all who reject or fail to understand the supervisor's reasoning are going to falsify travel vouchers, but rather to show that reasoning at the "wrong" level would be ineffective in changing the behavior of those

¹⁰ Weinreich-Haste, p. 9.

who would choose to falsify the vouchers. It is quite unlikely that the Stage 5's and 4's would falsify the vouchers anyway; however, it is quite possible with the Stage 3's and 2's. The Stage 3's, if members of a social group that accepted such behavior, and the Stage 2's, if they felt they really needed the money and had really "earned" it, might consider falsifying the voucher.

The teaching technique proposed here is not to use only Stage 3 reasoning, but to use examples of all levels of reasoning understood by the teacher. In the scenario above, the supervisor could have better used examples of reasoning at all levels. In addition to using the Stage 5 reasoning given above, he could have added some Stage 4 reasoning, pointing out the requirements of the Joint Travel Regulations and reminding everyone of their military duty to comply; some Stage 3 reasoning, pointing out the need to join with the great majority of the people in the unit who regularly comply; and some Stage 2 reasoning, explaining how the regulations were essentially fair and that everyone had more to gain by complying with the regulations. By using reasoning from all stages, the Stage 5 supervisor could have been accepted and understood by everyone. The Stage 4 supervisor could have been understood by all and accepted by 97-100% depending on his effectiveness at reasoning one stage above his own. The Stage 3 supervisor could have been understood by all and accepted by 67-97% again depending on his effectiveness at reasoning at a stage above his own. In essence, the supervisor who uses examples of reasoning at a variety of stages would have a much better chance of changing the decision making and thus the behavior of those who might consider falsifying travel vouchers. In the example above, the goal of the supervisor might seem to be compliance to regulations even though ethical issues of cheating and stealing are involved. In the example which follows, the emphasis is as much on changing attitudes as it is on changing behavior.

Let's assume that a supervisor wants to convince his subordinate supervisors that they must show more concern for the families of their people. To be truly effective in taking care of their people, the subordinate supervisors must sincerely believe in what they are doing. Therefore their attitudes must change as well as their behavior. Once again, a variety of reasoning must be used. To reach the Stage 5 reasoners, one may point out that in taking his oath of office, a person swears to support and defend the Constitution, a document dedicated to supporting the ideals and general welfare of all the people of the nation including the families of our military members. It is only just that we take care of the families of those who give so much to support our nation. For the benefit of the Stage 4 reasoners, one can point out that it is their duty to carry out the legitimate orders of those appointed over them and that taking care of the

families of military people is an official policy of all the services. As the Stage 3 reasoners already are strongly oriented to family issues, not much convincing should be necessary. For the Stage 2 reasoners, one could point out that it is only fair that if they expect their families to be cared for, they must show the same concern for their people's families and that they cannot expect their own people to help them if they do not help their own people.

The examples above illustrate how using the Kohlberg Theory of Moral Development could be used to change decision making and, ideally, behavior regarding two ethical issues. To be effective, the supervisor or teacher must be able to apply a variety of stages of reasoning to a variety of issues. Additional generic examples of varied stage reasoning for military ethical issues follow.

Stage 5. In discussing moral issues at Stage 5, one should point out the military members' oath of office or enlistment and its association with the United States Constitution. Comments regarding the military role in achieving basic principles of life and liberty for the nation and the need for one's personal commitment can support Stage 5 reasoning.

Stage 4. Providing the Stage 4 reasoner with knowledge of rules and regulations and reminding him of the contractual obligations of his oath are generally sufficient to achieve compliance.

Stage 3. Continuing efforts to maintain high *esprit de corps* in the unit and seek out acceptance from the members of it. Reminding the individual of the values of the unit and his membership in it can be effective.

Stage 2. Convincing the Stage 2 reasoner that what he must do is fair and that it represents equal treatment. Compliance frequently must be rewarded with personal gain.

Although based on the Kohlberg Theory of Moral Development, the technique offered above can stand up to many of the criticisms of current applications of the Kohlberg Theory in schools. Rather than trying to isolate values from the moral decision making process, this technique puts greater emphasis on values by putting them into a framework that the student can comprehend. Regarding the propriety of institutions other than the home and the church teaching moral value, the issue is not in question as values are already being taught in the military. Additionally, any criticisms regarding the difficulty in making fine distinctions in identifying stages are irrelevant. The technique does not require that the teacher or supervisor identify the moral stage of his student or subordinate. Criticisms regarding Kohlberg's claim that a higher stage is morally better are also irrelevant in that this technique accepts an individual's stage as it is. Furthermore, although Kohlberg's use of males only in his initial

research may invalidate this technique in its applicability to women, it would still be valid for the large male population in the military. And finally, although many would say that a change in the student's or subordinate's moral reasoning will not necessarily dictate a change in his behavior, few could deny that change in reasoning must precede a change in behavior.

Although it is very difficult to measure the effectiveness of our current efforts to improve ethical behavior in the military, few would deny that we would like to do better. Rather than relying solely on traditional methods for trying to improve ethical behavior, it is time to try a new technique—a technique which augments, not replaces, current methods. By developing a general understanding of the Kohlberg Theory of Moral Development, a theory which recognizes that people use different processes rather than just different values in moral reasoning, a teacher or supervisor can better instill ethical values and improve ethical behavior in his students or subordinates.

Recovery From Alcoholism: Some Ethical Considerations

Chaplain (MAJ) James White

There is good news and bad news from the field of alcoholism studies. The good news is that in the last five or so years there have been tremendous strides made in understanding the processes that are involved in addiction to alcohol and in the origins of this dangerous disease as well as development of interventions and techniques of treatment that are making rehabilitation an effective reality for an ever greater number of alcoholics. The bad news is that not everyone thinks the good news is all that great.

This rather strange reality can be encountered in several different, but related ways. Significantly, these seemingly incongruous adverse reactions to the progress that is being made nearly always center on the ethical issues of guilt, forgiveness, acceptance, and individual responsibility, and are very often clothed with the emotional garments of anger and denial.

This state of affairs is taking place in an atmosphere in which recent research results seem to be pointing to the probability of a near-revolutionary new understanding of the disease process that we call alcoholism. In fact, the adverse reactions of some to these findings may be attributed, at least in part, to an understandable



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difficulty in assimilating and accepting the ethical implications that are necessitated by a genuine recognition of alcoholism as a disease. The issue is analogous to the one which was raised when Jesus encountered a man who was blind from birth and was asked by the disciples, "Who sinned, this man, or his parents, that he was born blind?" (*John* 9:1-2) There seems to be a very human need to assign blame and to designate responsibility for difficult human afflictions.

There can be little doubt that alcoholism can be described as a "difficult human affliction." In fact, the phrase is probably much too kind. Alcoholism is a deadly and enormously expensive disease which ravages between five and ten percent of all Americans, and which directly affects at least a third of our populace. Moreover, when drinking, alcoholics are disgustingly messy, notoriously unreliable, appallingly unpleasant, and often downright dangerous to themselves and to others. They offend their spouses, mistreat their offspring, betray their friends, and provoke their employers. Unchecked, alcoholism leads inexorably to fatal accidents or suicide, to alcoholic psychosis, or to death from cirrhosis or a number of other alcohol-induced causes. Behavior leading to such chaotic consequences is incomprehensible to those who are affected by it, and has usually been inexplicable, as well, to those who would be of help. An ironic fact which is often overlooked is that the alcoholic is as mystified as anyone else at this devastatingly destructive behavior and lack of control.

The traditional ways of attempting to understand the causes of alcoholism have inevitably fixed blame and responsibility for having the disease on the alcoholic. In the first century, the Roman lawyer-philosopher Seneca expressed his opinion saying, "Drunkenness is nothing but a condition of insanity purposely assumed." An obvious implication of this reasoning is the conclusion that the alcoholic chooses to assume and maintain the insane condition of repeated or chronic drunkenness. A choice so perverse and destructive would certainly seem to be the result of profound pathological character flaws, severely neurotic characteristics, or sociopathological inclination. Historically, alcoholics have often been described as persons of weak will or deficient morality. In either case, the alcoholic addiction was viewed as a matter of choice which the alcoholic could control by exerting a reasonable amount of good sense and will-power. The severity with which American society has viewed this condition can be readily apprehended in a frequently quoted statement by the Rev. J. E. Todd in 1882. In a tract entitled "Drunkenness a Vice, Not a Disease" the Rev. Mr. Todd wrote, "Every human soul is worth saving, but if a choice is to be made, drunkards are about the last class to be taken hold of."¹

¹ J. E. Todd, "Drunkenness a Vice, Not A Disease," Case, Lockwood and Brainard, Hartford, Conn., 1882.

A somewhat more charitable view began to gain acceptance in the first half of this century with the emergency of the definition of alcoholism as a disease. As the Freudian doctrine of man became popular, alcoholism came to be seen by many as a manifestation or symptom of underlying psychological problems or neuroses. Somewhat later the insights of Pavlov led his disciples to the theory that alcoholism was a manifestation of an ingrained bad habit amenable to eradication through the application of appropriate behavior modification techniques. The assumption was quickly made that successful treatment of the psychological disfunctions or nasty habit patterns would surely result in the alleviation of the symptoms, and since the principal symptom was inability to control alcohol consumption in a "normal" manner, then the alcoholic should be able to drink "normally" after successful treatment.

It is interesting to observe that while the majority of "professionals" were enamoured of attempts to describe and treat alcoholism through various psychological approaches, success in the rehabilitation of alcoholics was most frequently attained through the utilization of the principles of the non-professional group that called itself Alcoholics Anonymous. The experiences of this group of recovering alcoholics led them to some very pragmatic insights. They maintained that the cataclysmically damaging addiction to alcohol that they experienced was the result of a disease that seemed to be analogous to an allergic reaction. Without alcohol, they were seemingly normal people; but when alcohol was taken into their systems, the physical and mental reaction was quite abnormal. Further, they discovered by often bitter experience that abstinence was the only way to alleviate the ravages of the addiction. There was no cure. There was no way for them to control drinking, once it commenced.

A long-time member of AA once put it this way: "I've got a friend who has a terrible problem with strawberries. When he eats strawberries, he breaks out in hives. Now me, I don't have any problem with strawberries at all, but I spent several years of my life proving over and over again that if I take a drink of booze, I can't quit. If I drink, I break out into a case of being drunk. My friend takes care of his problem by never eating strawberries, and nobody thinks that he's a weakling, or immoral, or that he should have his head shrunk so that he can eat shortcake like a normal man. I don't know how he got his allergy so that he can't eat strawberries like I can, and I don't know why it is that I can't drink scotch whiskey like he can. I do know that the solution to our problem is the same. To stay healthy, he doesn't eat strawberries. To stay alive, I don't drink booze." ²

² Bill M., address given at the Belvoir Chapter of Alcoholics Anonymous, Ft. Belvoir, VA., 27 July 1983.

Critics of Alcoholics Anonymous have pointed out that the approach of AA is unscientific and based on undocumented anecdotal experiences. Members of AA do not disagree with this assessment, but point to the telling statistics which generally demonstrate that nearly two thirds of those who approach AA succeed in achieving sobriety while the psychological approaches are successful in only about ten percent of treated cases.³

The principal problem inherent in the concept of alcoholism as a symptom of psychological disfunction has been one of logic versus results. If alcoholism is a symptom of a psychological problem, then dealing with the problem should remove the symptom. Unfortunately, this result has not often been obtained. Counsellors who have followed the psychological models for "treating" alcoholics have encountered frustration much more often than success.

In the late 1970s research findings began to emerge that have led to a different understanding of the etiology and development of alcoholism. The first significant indications that the psychological approach was an exercise in barking up the wrong tree came from long-term research into correlation of emotional condition with subsequent development of alcoholism. Investigators, who had conducted a study of college students who had taken the MMPI and who later diagnosed as having developed alcoholism, discovered that before the development of their disease, the alcoholics had differed little from their non-alcoholic peers. However, at a later evaluation, those who had been hospitalized for alcoholism showed significantly elevated levels on the psychopathic deviancy, depression, and paranoia scales. The inescapable conclusion is that these persons developed alcoholism first, and then exhibited unique personality difficulties.⁴

Confirming evidence was gathered by Dr. George Vaillant in an extensive study of 1984 men who were first evaluated to assess the state of their mental health while in college. They were independently evaluated again at age fifty by raters who had no information about their conditions some thirty years earlier. Vaillant's summary of the results of this study is unambiguous.

Bleak childhood environments, personality instability in college, and adult evidence of premorbid personality disorder were all highly correlated with oral-dependent behavior but not with alcohol abuse . . . unhappy childhood led in adult life to mental illness, lack of friends, and low self-esteem, but not to alcoholism. Many of the 26 problem drinkers seem to have become depressed and

³ George E. Vaillant, "The Natural History of Alcoholism," Harvard University Press, Cambridge, MA., 1983, p. 187.

⁴ H. Hoffman, R. G. Loper, and M. L. Kammeier, "Identifying Future Alcoholics with MMPI Alcohol Scales," *Quarterly Journal of Studies on Alcohol*, 1974, 35:490-498.

unable to cope as a consequence of their inability to control their alcohol consumption.⁵

Those who observe the conduct of an alcoholic who is drinking and label the behavior irrational or insane are quite right. However, as these carefully designed studies are demonstrating, it does not follow that alcoholism is a symptom of some more profound disfunction of the mind. Rather the insanity manifested by alcoholics who are drinking can be seen as one of the symptoms of the disease. To put it more simply, alcoholics don't drink because they are crazy; they are crazy because of the effect that drinking has on them.

These same observations also pertain to the more commonly experienced problems of stress and anxiety. There is no evidence that alcoholics experience more stress or anxiety than non-alcoholics before the onset of drinking. However, after beginning the consumption of alcohol, the alcoholic generates substantial stress and anxiety because of the physical, social, and psychological results of alcoholic drinking. Both alcoholics and non-alcoholics will have their apportioned ration of life's problems and may use alcohol as a palliative. The significant difference is that the non-alcoholic will assuage the problem and maintain a normal benign relationship with alcohol, but the alcoholic will end up with more problems because of his inability to control the consumption of alcohol.

Of course, it is this heretofore unexplained inability to control the consumption of alcohol that has both puzzled and angered alcoholics as well as those who "can take it or leave it alone." Clearly there are significant differences between the two groups which cannot be found in the psychological or socio-cultural areas. The men and women who wrote the famous "Big Book" of Alcoholics Anonymous a half century ago put it succinctly when they wrote, "We know that while the alcoholic keeps away from drink, as he may do for months or years, he reacts much like other men." But they go on to observe, "We are equally positive that once he takes any alcohol whatsoever into his system, something happens, both in the bodily and mental sense, which makes it virtually impossible for him to stop. The experience of any alcoholic will abundantly confirm this."⁶

Since the mid-1930s members of AA have maintained that their experience of alcoholism seemed to fit the description of a metabolic disease. (Diabetes has often been cited as providing an analogous example.) Many suspected that there might be genetically transmitted susceptibility to alcoholism. However, these observations by persons who were recovering from the disease were generally ignored or dismissed as "unscientific" by those mainstream academicians who

⁵ Vaillant, op. cit., p. 51.

⁶ *Alcoholics Anonymous*, Third ed., Alcoholics Anonymous World Services, New York City, 1976.

were in pursuit of grants to find a neurosis to analyze or a malformed behavior.

It was not until the 1970s that serious research was finally initiated to investigate these suspicions that alcoholism might be an hereditary metabolic disease. Studies initiated by Dr. Donald Goodwin and his colleagues at the University of Texas were designed to separate and assess the hereditary and environmental influences in the development of alcoholism by studying the development of children of alcoholic parents. A group of such children who had been adopted shortly after birth by non-alcoholics was compared with another group of children who were raised by their own alcoholic parents. Goodwin postulated that if heredity plays an important part in the etiology of alcoholism, then both groups would show a high incidence of the disease; but if alcoholism is in large part the result of psychological or environmental factors, then the group of children of non-alcoholic parents would be expected to show a significantly lower rate of alcoholism. These offspring of alcoholic parents were matched by two control groups whose biological parents were non-alcoholic. Members of one of these groups were adopted while the others were raised by their natural parents.

The men in all these groups were in their early thirties when they were evaluated. The results indicated that the children of alcoholic parents were four times more likely to be alcoholic than the children of non-alcoholic parents. Moreover, there was no significant difference in the rate of alcoholism among those who had been adopted by non-alcoholic parents and those who were raised by their biologic alcoholic parents. Goodwin found that the environment in which these persons were raised did not seem to have a significant influence on the subsequent development of alcoholism; the most significant factor was their genetic inheritance.⁷

Just how important this genetic inheritance can be has become more clearly understood as data from recent research in liver functions and the metabolism of alcohol have become available. Crucial research in this area has recently been conducted by Dr. Charles Lieber, head of the Mt. Sinai Alcohol Research Center in New York City. His experiments in liver metabolism have demonstrated that there is a significant difference in the way alcoholics and non-alcoholics metabolize alcohol. The livers of alcoholics produce a greater quantity of the enzyme which carries out the first step in the process of metabolizing alcohol. One of the products of this step is acetaldehyde, a highly toxic substance which is quickly broken down into non-toxic byproducts in normal metabolism. Unfortunately, the

⁷ Donald Goodwin, *Is Alcoholism Hereditary?* Oxford University Press, New York City, 1976.

alcoholic liver is also unable to produce sufficient quantities of a second enzyme which normally carries out this next vital step.⁸

The immediate result of this enzyme imbalance is a rapid buildup of acetaldehyde in the alcoholic's liver whenever alcohol is consumed. The resultant saturation of the cells in the liver soon begins to produce momentous changes. The cells follow the dictates of nature and begin immediately to make protective adaptations to survive the toxic bath they are being given.

One of the ironic paradoxes of alcoholism is that alcohol is an excellent medication for the symptoms of acetaldehyde toxicity, and since the liver is being poisoned by the buildup of acetaldehyde, it adapts by establishing an additional pathway for the processing of alcohol. Dr. Lieber has designated this adaptation "the microsomal ethanol oxidizing system."⁹ This increase in alcohol processing capacity provides "first aid" for the distressed cells, but unfortunately, it is a strategy which soon becomes self-defeating, for it also results in the production of more acetaldehyde, and a renewal of the cycle.

This is not the only mischief caused by this toxic product of alcohol metabolism. As the bloodstream circulates the excess acetaldehyde through the brain, it begins to interact with enzymes that ordinarily serve to inhibit the activity of the neurotransmitters. Animal experiments conducted by Dr. Kenneth Blum of the University of Texas suggest that the interaction produces compounds which act on the same nerve receptors as morphine and its naturally produced analog, endorphin. Dr. Blum speculates that continued heavy use of alcohol causes the body to stop the natural production of endorphins because the substitute metabolites generated by the acetaldehyde-enzyme reaction imitate the calming effect of the natural opiate. Dr. Blum's experiments suggest that the natural endorphin levels do not quickly return to normal. They remain low even after substantial periods of abstinence from alcohol.¹⁰

These descriptions of the interactions of alcohol and its metabolic byproducts on the physical and neurological processes of the liver and the brain lead to some truly revolutionary explanations of many of the formerly incomprehensible experiences commonly reported by alcoholics and often discounted by the non-alcoholic experts. For example, Dr. Blum observes that since the natural endorphin levels do not return to normal after the alcohol induced substances are no longer calming the neurotransmitters, as soon as

⁸ Charles S. Lieber, "The Metabolism of Alcohol," *Scientific American*, March, 1976, pp. 25ff.

⁹ C. S. Lieber and L. M. Dicarli, "The Role of the Hepatic Microsomal Ethanol Oxidizing System (MEDS) for Ethanol Metabolism in Vivo," *Journal of Pharmacology and Experimental Therapeutics*, Vol. 181 (1972), pp. 279ff.

¹⁰ Lucinda Franks, "A New Attack on Alcoholism," *New York Times Magazine*, 20 October 1985, p. 50.

the effect of alcohol wears off, the alcoholic will be deprived of any sense of well-being. This means that the alcoholic will experience an intense desire to drink as a means of medicating his screaming neurons. Dr. Blum even speculates that this factor may explain why most recovering alcoholics harbor a desire to drink for several months after the beginnings of abstinence from alcohol consumption.¹¹

These findings, as well as the confirming studies of several other research scientists, demonstrate a definite physiological basis for many of the phenomena that are observed by alcoholics. Without question there are psychological, cultural, and social factors which influence drinking patterns and behavior, but these factors do not seem to determine whether an individual will become alcoholic. The determining factors reside more in the liver enzymes than in the culture or psyche.

Further investigations have been undertaken to resolve another important question. Are the enzyme deficiencies observed in alcoholics the result of damage caused by heavy drinking, or did they precede the beginning of heavy drinking, and therefore contribute to it?

Two scientists undertook research projects designed to discover whether the alcoholic drinks too much because his liver is abnormal, or is it that his physiology becomes abnormal because he drinks too much. In a continuation of his studies of liver biochemistry, Dr. Lieber discovered that the liver cells of alcoholics were unable to metabolize acetaldehyde into harmless substances at a normal rate even before the onset of heavy or continuous drinking. This led to the conclusion that the cellular deficiency was not caused by significant exposure to alcohol.¹²

An even more convincing investigation was conducted by Dr. Marc Schuckit, a research psychiatrist at the University of California at San Diego. He first confirmed Lieber's study, finding that in alcoholics the breakdown of acetaldehyde occurs at about half the rate that is normal in non-alcoholics.¹³ Schuckit then carried his investigation one step further and studied the children of alcoholics. By studying children who had never consumed alcohol before, he eliminated any possibility that their liver functions had been altered by post-natal alcohol consumption. Nevertheless, these non-drinking offspring of alcoholics were unable to metabolize acetaldehyde at a normal rate.¹⁴ This study clearly indicates that the metabolic

¹¹ *Ibid.*

¹² Lieber, *op. cit.*, p. 32.

¹³ M. A. Schuckit and V. Raysey, "Ethanol Ingestion Differences in Blood Acetaldehyde Concentration in Relatives of Alcoholics and Controls," *Science*, Vol. 203 (1979), p. 54.

¹⁴ M. A. Schuckit, "Alcoholism and Genetics: Possible Biological Mediators," *Biological Psychiatry*, Vol 15 (1980), no. 3, pp. 437ff.

deficiency that leads to alcoholic drinking is present before the onset of alcohol consumption. It strongly implicates heredity as a principal etiologic factor in the deficiency.

An important insight that emerges from these studies is that alcoholism is not caused by drinking alcohol. Rather the excessive and uncontrolled consumption of alcohol is the primary symptom that indicates the active presence of alcoholism. In other words, alcoholism is a primary disease for which alcohol happens paradoxically to be both a catalyst and a readily available remedy.

Explanation of some of the experiences of alcoholics is provided by the research efforts of Lieber and Blum. Lieber's work traces the physical process that causes the alcoholic first to develop an increased tolerance for alcohol, and later, as damage to the cellular structure becomes more severe, to develop a dangerously increased sensitivity to the toxic effects of acetaldehyde. Blum diagrams the development of addiction through the action of acetaldehyde on the brain and neurosystem. From this, the alcoholic's inability either to control his alcohol intake, or to abstain from drinking becomes understandable as a physical manifestation of the disease. Without medical intervention, the alcoholic must continue to consume alcohol or suffer the anguish of withdrawal.

Moreover, the investigations conducted by Goodwin and Schuckit demonstrate that this disease is in all likelihood a genetically transmitted disfunction of the metabolism. It does not seem to be the result of environmental influences, nor can it be shown to be culturally learned behavior. It is no more a moral issue than diabetes or epilepsy.

At this point an interesting objection is sometimes raised by those who believe that recognizing the nature of alcoholism as a disease will have the effect of providing alcoholics with an excuse to continue alcoholic drinking patterns. In fact, acceptance of the realities of the metabolic nature of this disease has the opposite logical result, for it removes the deceptive notion that somehow the alcoholic can consume alcohol without the devastating loss of control that typifies the disease. Once the alcoholic is fully apprised of the effect that alcohol has in his body, then he becomes responsible for abstinence and for taking the remedial actions that can lead to recovery. The analogy of diabetes may be useful at this point. The diabetic who knows the nature of his disease must accept responsibility for his diet and for the other factors that impact on the progress or remission of the disease.

Perhaps the greater difficulty in dealing with the bio-chemical disease concept of alcoholism is at the level of anger. It seems quite natural, when confronted with a behavior that causes inexplicable harm, to want to determine moral culpability and to assign blame. But when the answer to the question, "Who sinned? This man, or his

parents before him?" turns out to be "None of the above," the human sense of orderly justice is offended. If the alcoholic can be seen as immoral, weak, sociopathic, or neurotic, then the resulting anger can have a target; but it is difficult to be therapeutically furious at things as impersonal as genes and enzymes.

In a way, the ethical issues that emerge from the understanding of alcoholism as a disease and beneficial results that the recovery process can bring are similar to those confronted by the elder brother in the parable of the prodigal. The returning son who is joyfully received with a robe, a ring, and a fatted calf barbecue is an offense to the straight-arrow elder brother. Those who have been harmed by the alcoholic before recovery are often left with a sense of anger at the seeming injustice of not being able to heap blame upon the one who caused the hurt.

Not surprisingly, the recovering people in Alcoholics Anonymous provided some insights into these issues. Having recognized that he is powerless over alcohol and that he must have the aid of others and of a power greater than himself, the alcoholic is responsible for evaluating his life and making the changes that are necessary for recovery. He is also responsible for making amends to those who have been harmed, whether they choose to accept these overtures or not. The alcoholic cannot control his liver, but after he achieves sobriety, he can control what his liver is required to process.

As for others, the problem of acceptance of the recovering alcoholic may be a different issue. There is always the temptation to exact retribution for the injustices that have been experienced. However, it is worth noting that anger tends to beget more anger. It may be healthier and a more ethical stance to observe the example of the father in the parable, and rejoice that one who was as dead is alive again.

Religious Pluralism: A Challenge To The Chaplain Corps

LCDR James P. Nickols, CHC, USN

Religious pluralism was an unknown concept when the American republic was established in 1789. Although the young republic broke new ground by disassociating itself from any particular church group, it thought of itself as a Protestant nation. Many of the geography textbooks used in the schools from 1803 to 1846 included maps illustrating the religions of various countries throughout the world.¹ America was characterized as a Protestant nation.² This self-characterization is interesting because only a minority of the people identified with any particular religious group.³ Dr. Will Herberg, writing in *Protestant, Catholic, Jew*, explains why the Protestant tradition became the dominant force in America:

The colonists who came to these shores, from the founding of Jamestown in 1607 to the outbreak of the Revolution, were mostly of English and Scottish stock, augmented by a considerable number of settlers of Dutch, Swedish, German, and Irish origin. They were predominantly Protestant and gave a Protestant direction to American religious life from the very beginning.⁴

¹ Marty E. Marty, *Righteous Empire: The Protestant Experience in America* (New York: Dial, 1970), p. 15.

² *Ibid.*, p. 15

³ *Ibid.*

⁴ Will Herberg, *Protestant, Catholic, Jew: An Essay in American Religious Sociology* (New York: Doubleday, 1960) p. 6.



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The 1790 census revealed that 83.5% of the population was English, that only one-twentieth of one percent of the population was Jewish, and that there were only 20,000 Roman Catholics.⁵ With such statistics, one can see why religious pluralism was an unknown concept.

A challenge to this Protestant dominance came in the form of three great migrations. From the 1840s to the early decades of the 1900s, more than 35,000,000 people left Europe for America.⁶ The first wave of immigrants came between the years of 1847 and 1854.⁷ Most of these immigrants came from the United Kingdom and southwest Germany.⁸ The second wave began at the conclusion of the Civil War in 1865 and continued to the beginning of the twentieth century.⁹ These people came from the United Kingdom, Germany, Scandinavia, and from eastern Europe.¹⁰ The final great wave, from 1900 to 1915, brought people from Italy, Poland, Austria, Russia, Greece, the Balkans, Africa, Asia Minor, and the Far East.¹¹ By the time the great migrations concluded in the 1920s, the "British-Protestant" influence was cut in half.¹² America had become linguistically, ethnically, and religiously diverse.¹³

Even though the nation became more religiously pluralistic, the various faith groups were sociologically categorized under one of three categories: Protestant, Catholic, or Jewish. According to Herberg, as the immigrants traded in their cultural, ethnic identity for a religious identity as a Protestant, Catholic, or Jew, they achieved their identity as Americans.¹⁴ Herberg writes:

With the religious community as the primary context of self-identification and social location, and with Protestantism, Catholicism, and Judaism as three culturally diverse representations of the same "spiritual values," it becomes virtually mandatory for the American to place himself in one or another of these groups . . . for being a Protestant, a Catholic, or a Jew is understood as the specific way, and increasingly perhaps the only way of being an American and locating oneself in American society.¹⁵

⁵ Marty, p. 16.

⁶ Herberg, p. 6.

⁷ *Ibid.*, p. 7.

⁸ *Ibid.*

⁹ *Ibid.*

¹⁰ *Ibid.*

¹¹ *Ibid.*

¹² *Ibid.*, p. 6.

¹³ *Ibid.*, p. 7.

¹⁴ *Ibid.*, p. 38

¹⁵ *Ibid.*, p. 39

Herberg's vision of a tripartite division of religious American into Protestant, Catholic, or Jewish is today an anachronism. Since the mid-1970s, the cultural, linguistic, and religious boundaries have been breaking down. Harold Coward, Chairman of the Religious Studies Department at the University of Calgary, writes:

The West is no longer closed within itself. It can no longer regard itself as being the historical and cultural center of the world and as having a religion that is the sole valid way of worship. The same is true for the East. Today everyone is the next-door neighbor and spiritual neighbor of everyone else.¹⁶

As one travels the nation's highways, one can see not only the familiar synagogues and churches, but also the new signs of religious pluralism: the architecture of Islamic mosques and Buddhist temples. It is no longer possible to think only in terms of Protestant, Catholic, or Jew; we must think in terms of a plurality of religious groups, each group having a constitutional right to express its faith in American society. *Pluralism* is a word no longer foreign to the American tongue. Pluralism changes the fabric of American society and challenges the American military chaplaincies.

The Uniform Of The Chaplain

The framers of the constitution broke with all previous patterns of governing by separating the nation from any constitutional religious associations. Yet, the national leadership governed as if the nation were a Protestant country. One illustration of this fact can be seen in the military; and, in particular, as illustrated in the uniforms of Navy chaplains.

The Congress refused to authorize the Navy to wear uniforms similar to the British Royal Navy.¹⁷ The Navy waited nearly seventy-five years—until the Civil War—before it achieved its own distinct uniform dress. Navy chaplains, although commissioned officers, were not authorized to wear Navy uniforms. Instead, chaplains wore the black clothing of the civilian clergy.¹⁸ This decision was influenced most likely by the prevailing Protestant mindset, because the clerical garb was identical to that used by liturgical traditions, such as the Episcopalians. At the same time, evangelical chaplains began to press their case against the civilian clerical garb. One chaplain wrote, “The only regulation dress is such a coat as is worn by Catholic priests and Episcopal ministers, a dress

¹⁶ Harold Coward, *Pluralism: Challenge to World Religions* (Maryknoll, New York: Orbis, 1985), p. vii.

¹⁷ James C. Tily, *The Uniform of the United States Navy* (New York: Thomas Yoseloff, 1964), p. 58.

¹⁸ *Ibid.*, p. 59.

which in no manner identifies us with the Navy.”¹⁹ The Navy vacillated between authorizing chaplains to wear the Navy uniform and instructing them to return to the civilian garb. It took more than sixty years (1803-1863) before chaplains were authorized to wear the Navy uniform.

In 1863, chaplains attained relative rank with line officers and earned the privilege of wearing a distinctive corps device.²⁰ Being a “Protestant” nation, the choice for an appropriate symbol was obvious—the simple Latin cross. The Navy was not to be confronted by the challenge of religious pluralism until 1917 when the first rabbi was granted a commission as a Navy chaplain.²¹ However, Congress passed a law requiring the Army to use exclusively Christian clergy, and this law was challenged much earlier during the Civil War.²²

Religious Pluralism And The Chaplain Corps

In July, 1861, a bill came to the floor of Congress that read, “Every regimental commander will appoint a chaplain on the vote of the field officers and company commanders. The chaplain must be a regularly ordained minister of some Christian denomination.”²³ Congressman Vallandigham proposed to amend the bill to make it more inclusive by allowing a “regularly ordained minister of some religious society” eligible for a commission as an Army chaplain. The House defeated his amendment.²⁴

Shortly after the bill was passed, the officers of the Fifth Pennsylvania Cavalry elected Michael M. Allen, a Jewish soldier, to be their regimental chaplain.²⁵ However, the new law, as well as an order from the Army’s Assistant Adjutant General that established tighter regulations governing appointments to the chaplaincy, forced Allen to resign.

For whatever reason, the officers of the Fifth Pennsylvania Cavalry made another attempt to elect a Jewish chaplain, but higher authorities rejected the appointment. Unlike Allen, Rabbi Fischel the second rabbi appointed, with encouragement from a Jewish organization, decided to take his case to Washington. On December 11, 1861, Rabbi Fischel met with President Lincoln and appealed to him to have the law amended. As a result of Fischel’s visit, the President

¹⁹ Clifford M. Drury, *The History of the Chaplain Corps, United States Navy* (Washington: U.S. Government Printing Office, 1949) v. II, p. 98.

²⁰ *Ibid.*, p. 124; Tily, p. 127.

²¹ Drury, p. 162.

²² Roy J. Honeywell, *Chaplains of the United States Army*, (Washington: U.S. Government Printing Office, 1958), p. 106; Dov Peretz Elkins, *God’s Warriors: Dramatic Adventures of Rabbis in Uniform* Middle Village, N.Y.: Jonathan Davis, 1974), p. 2.

²³ Elkins, p. 2.

²⁴ Honeywell, p. 106.

²⁵ *Ibid.*, p. 107

urged Congress to change a number of statutes pertaining to the chaplaincy. After lengthy public and congressional debates, the new measure passed the Senate on March 12, 1862, and the House on July 17, 1862.²⁶ President Lincoln signed the measure into law immediately. The new law read:

No person shall be appointed a chaplain in the United States Army who is not a regularly ordained minister of some religious domination, and who does not present testimonials of his good standing as such a minister, with recommendation for his appointment as an Army chaplain, from some authorized ecclesiastical body of not less than five accredited ministers belonging to said denomination.

This important piece of legislation accomplished two things: it opened the chaplaincy to any denomination and it prompted the denominations to create the ecclesiastical endorsing agencies.

The Insignia Of The Corps

While the Navy chose the Latin cross for the insignia of the chaplain corps, the Army's chaplain branch did not have its own insignia until sixteen years later. General Order 10, issued in 1880, authorized the shepherd's crook to be the Army chaplain branch's device. (The insignia was of frosted silver and attached to the shoulder strap.) The Army employed the shepherd's crook until they issued a new regulation on May 1, 1899, substituting the Latin cross for the shepherd's crook.

During World War I the religious battle lines were drawn against this exclusivity in both the Army and Navy chaplaincies. The war brought a number of Jewish chaplains into the military. Since both chaplaincies employed the Latin cross, chaplains of the Jewish faith lacked an appropriate insignia.²⁷ The Army responded to the issue first. When the Jewish chaplains protested against the regulation requiring them to wear the cross on their uniforms, the Secretary of War tried to resolve the issue by authorizing the Jewish chaplains to remove the insignia. He failed, however, to designate a suitable replacement. Consequently, the Jewish chaplains requested an appropriate insignia for themselves. The Secretary of War, who disliked denominational distinctions, issued an order in June 1918 requiring all chaplains to wear the shepherd's crook.²⁸ This action prompted such a vehement reaction from the Christian chaplains that the order

²⁶ Louis Barish, ed., *Rabbis in Uniform: The Story of the American Jewish Military Chaplain* (New York: Jonathan Davis, 1962), p. 3-5.

²⁷ *Ibid.*

²⁸ Earl F. Stover, *Up from Handyman: The United States Chaplaincy 1865-1920* (Washington: U. S. Government Printing Office, 1977), v. III, p. 204.

was rescinded. On October 15, 1918, another order was issued that finally resolved the controversy. It directed Jewish chaplains to wear "a representation of tablets of Law surmounted by the Star of David and all others the cross."²⁹

At about the same time, a rabbi challenged the Navy's use of the cross as the sole insignia for chaplains. On October 30, 1917, Rabbi Goldberg became the first Jewish chaplain to receive a commission in the Navy. When Chaplain Goldberg put on the uniform, it had a Latin cross on the sleeves. Chaplain Goldberg had no alternative but to wear the uniform until another symbol was recommended and approved for Jewish chaplains. Chaplain John B. Frazier, the head of the Navy's Chaplain Corps, attempted to resolve Goldberg's dilemma by pointing out to him that he had entered the corps as a chaplain who was a Jew rather than a Jewish chaplain.³⁰ Frazier explained to Goldberg that he was going to sea and only the ship's company would see him in uniform. He assured Goldberg that the ship's company would understand that he was wearing the insignia of his corps and not the emblem of his faith.³¹ Chaplain Frazier's explanation did not resolve Goldberg's dilemma. Chaplain Goldberg wrote to the Bureau of Navigation requesting permission to substitute the six-pointed "Shield of David" (the Star of David) for the cross. The Bureau denied the request because the symbol was similar to one used by Army officers assigned to the General staff. Goldberg proposed the shepherd's crook for the insignia, a symbol formerly used by the Army chaplaincy. Chaplain Frazier misunderstood Goldberg's suggestion. He thought that Goldberg was recommending that the shepherd's crook be used for the entire corps. Frazier wrote Goldberg:

. . . everyone of us who professes the Christian faith would resent most bitterly any effort to substitute any other insignia in place of the Cross . . . the Cross is dearer to us than any shepherd's crook . . .³²

A compromise was struck. Chaplain Frazier endorsed the shepherd's crook as the insignia for Jewish chaplains. On June 26, 1918, Josephus Daniels, Secretary of the Navy, issued an order establishing the shepherd's crook as the insignia for Jewish chaplains. After more than two years of pioneering effort to get the Navy to acknowledge the role of Jewish chaplains, Goldberg resigned his commission on November 21, 1919. However he remained in the Naval Reserve until he retired in March 1941.

²⁹ Honeywell, p. 179.

³⁰ Drury, p. 169.

³¹ *Ibid.*

³² *Ibid.*

With Chaplain Goldberg's departure from active duty in 1919, the Navy had no other Jewish chaplain on active duty. The Uniform Board assumed that there was no need to retain the order for the shepherd's crook. Instead, the regulation specified the cross for all chaplains.

Once again, a challenge was made to the sole use of the cross as the insignia for all chaplains. In December 1931, Rabbi Herbert Cerf Straus received a commission in the Navy Reserve. Apparently, the Navy Department and the chaplain corps lost sight of the fact that Goldberg was in the inactive reserves.³³ Consequently, the Navy treated Straus as the only Jewish chaplain in the reserves. At any rate, Straus, like Goldberg before him, raised the issue about an appropriate insignia. He submitted a request up the chain of command to use the shepherd's crook. In February 1932, the Secretary of the Navy, C. F. Adams, approved the request.

When Chaplain Straus was recalled to active duty in February 1941, he became the only Jewish chaplain on active duty.³⁴ The Chief of Chaplains, Robert Workman, felt that the shepherd's crook was not distinctive enough to serve as a suitable symbol for the Jewish faith.³⁵ In March 1941, following the Army's example of some twenty years earlier, Chaplain Workman, with the concurrence of the Jewish Welfare Board, recommended to the Uniform Board that the Star of David, attached to the top of the Tablets of the Law, become the insignia for chaplains of the Jewish faith. The recommendation was accepted, approved, and appeared in the *Uniform Regulations* of 1941.³⁶

During World War II, a number of Roman Catholic Army chaplains asked to have their own branch insignia. They were disturbed by reports that Protestant chaplains were impersonating Catholic priests. The Chief of Army chaplains disapproved their request because he felt, "It would create another barrier where too many existed already."³⁷

Summary

For the first century after the founding of the nation, the population characterized itself as a "Christian-Protestant" country. The geography textbooks, spellers, and readers used in the schools for the first

³³ *Ibid.*, p. 230; Letter from John W. Cohill to the Chief of Chaplains, U. S. Navy, November 8, 1974.

³⁴ Drury, p. 11.

³⁵ *Ibid.*

³⁶ In 1980, a Blue Ribbon Panel on the Jewish Chaplain Corps device, convened by the Navy's chief of chaplains, recommended the use of the Hebraic alphabet for numbering, and the retention of the blue background for the Star of David. The suggestions were approved in December 1980.

³⁷ Honeywell, p. 292.

half of the nineteenth century underscored that fact. Although the founding fathers took the bold step to separate the state from religious establishment, that did not alter the people's thinking of America as a Protestant country.³⁸

America's cultural, linguistic, and religious face changed because of the mass migrations. Faith groups other than the mainline Protestant denominations made their presence felt, especially in the military. Pioneers like Allen, Fischel, Goldberg, and Straus wanted to serve their nation and to represent their faith group. They wanted an appropriate insignia to represent their faith. Their efforts challenged the Navy and Army to be more inclusive and to respect religious diversity in a growing pluralistic nation.

Since the 1970s, the cultural, linguistic, and religious boundaries have been crumbling even further. More and more people from the Third World nations are coming to America, bringing with them not only their culture and language but also their religion. As these new minority groups enter the full sweep of American society, like the Jews, Catholics, or Orthodox Christians of an earlier era, they will want the freedom to express their faith. Consequently, Herberg's tripartite division of Protestant, Catholic, and Jew is not an accurate description of the current state of religion in America. Any discussion of religious plurality in the United States must take into consideration other faith groups such as Buddhists, Shintos, or Moslems. This challenge looms on the horizon of the military chaplaincy.

What Does The Future Hold?

How soon the day will come when the military chaplaincy will commission a Moslem or Buddhist as a chaplain no one can say with certainty. But the day will come. As religious pluralism increases, faith groups will seek the same right not only to express their faith, but also to have someone from their faith group minister to their needs as well. It is the responsibility of the chaplain corps "to provide for the free exercise of religion for all members of the naval service, their dependents, and other authorized persons providing staff support to this end throughout the Department of the Navy."³⁹

This brief look back through the history of the chaplaincy reveals that recognition, if not acceptance, of other faith groups did not come easily. The chaplaincy found itself in the position of reacting to a situation rather than being ready to handle it appropriately. As the possibility increases of commissioning an individual as a chaplain from a faith group other than Christian or Jewish, it becomes clear that the symbols of the cross or tablets will

³⁸ Marty, p. 44.

³⁹ U.S. Navy Dept., *Religious Ministries within the Department of the Navy*, SECNAVINST 1730.7 (Washington: 1983).

not be suitable. Now is the time to ask some serious questions, to examine some options, and to prepare for the future when the military chaplaincy will be religiously pluralistic.

What Are The Options?

Looking to the future, what are the options? There are at least six: 1) retain the present insignia; 2) retain the present insignia, but create a third symbol for other faith groups; 3) authorize individual insignia for each faith group; 4) develop one insignia and include within its design the symbol for each of the particular faith groups; 5) design one insignia, but authorize a second symbol for each faith group to be worn on another location of the uniform; and 6) design and authorize only one insignia for the entire chaplaincy.

The first option of maintaining the status quo is to ignore a problem that is bound to become more difficult with time. Even with the present faith groups represented in the chaplaincy, there are some who feel that certain faith groups have a questionable Christian tradition and that these faith groups should have their own device rather than the cross. With the prospect of other faith groups, especially of non-Western traditions entering the chaplaincy, the use of present insignia is inappropriate.

An analogous situation is found in the present controversy within the International Committee of the Red Cross (ICRC). After forty years, the Jewish community, in particular Israel, is working to get the ICRC to recognize the Star of David as a symbol for the Israeli Red Cross. For the Jewish community, the Red Cross is not an appropriate symbol, and neither are the other two that are recognized by the ICRC: the Red Crescent of the Arab countries, or the Lion and Sun of Iran. The Jewish community argues that if the ICRC can recognize three symbols, then they should acknowledge a fourth symbol. The Jewish community feels that they are being forced to use or recognize a symbol that is not appropriate for them.⁴⁰ Similarly, by restricting the symbols to only two, the chaplaincy is forcing other faith groups to use a symbol that is not representative of their tradition. It is difficult to imagine anyone accepting an argument like the one put forth by Chaplain Frazier to Chaplain Goldberg, the first Jewish chaplain, which required him to wear the symbol of another faith.

On the other hand, many chaplains have a vested interest in the insignias. Chaplain Neil M. Stevenson, a former Navy Chief of Chaplains, stated, "Most chaplains think the cross and the tablets are their property."⁴¹ If anything creates an obstacle to changing the

⁴⁰ Judith Kohn, "Israel's Magen David Adom Continues to Seek International Recognition," *United Jewish Federation*, January 10, 1986, p. 9.

⁴¹ Letter from RADM Neil M. Stevenson, CHC, USN (Ret.) to LCDR. James P. Nickols, CHC, USN, January 13, 1986.

insignia, it is such an emotional point of view. Rather than give up the cross and tablets, another option is to create a third device.

Cross, Tablets, And Other Insignia

The second alternative is to retain the cross and tablets, but provide a third insignia for those individuals who would not wear either insignia. As mentioned above, many chaplains have identified their faith with their insignia. To change the cross or the tablets for another insignia would stir a strong reaction from many in the chaplaincy, similar to the response generated by the Army chaplains when they were directed to replace the Latin cross with the shepherd's crook. This option safeguards the two insignia and avoids a potentially acrimonious controversy. Further, it provides an insignia for non-Christian and non-Jewish faith groups. However, it is possible that a faith group may not find such a generic symbol appropriate, since the Christians and Jews use insignia that are easily identifiable with their faith groups. A third symbol may create a caste system within the chaplaincy based upon theological distinctions. There could seem to be Christians, Jews, and "Others." This alternative reinforces an individualistic approach to ministry based upon one's faith group identification and undermines the principle of inclusive ministry based upon "cooperation without compromise."

The current argument before the ICRC serves as a paradigm for the chaplaincy. The ICRC recognizes three symbols, and the Jewish community is petitioning that they recognize a fourth insignia. Similarly, the argument can be made within the chaplaincy not only for a third, but for a fourth insignia, and so forth. It will be difficult to maintain a limit of three insignia.

Multiple Insignia

Multiple insignia appear to be a plausible solution. The emotional issue that surrounds the present insignia would be avoided. The Christian faith groups would keep the cross; and the Jews, the tablets. The other faith groups would have their own particular insignia. RADM Richard G. Hutcheson, Jr., CHC, USN (Ret.), the former fleet chaplain of the Atlantic Fleet, believes, "The simplest course of action would be to devise a new device representing the particular faith group involved."⁴²

The present Naval Chief of Chaplains, John R. McNamara, pointed out that there are nearly eighty faith groups represented in the Navy chaplaincy today.⁴³ The first hurdle is to establish the

⁴² Letter from RADM Richard G. Hutcheson, Jr., CHC, USN (RET.) to LCDR James P. Nickols, CHC, USN, January 22, 1986.

⁴³ Interview with RADM John R. McNamara, Chief of Chaplains, USN, Naval Chaplains School, Newport, R.I., January 23, 1986.

boundaries. How many symbols will be allowed? All eighty? Just forty? Or, only fifteen? By way of illustration, the Veterans Administration's Department of Memorial Affairs now offers a selection of 23 symbols for use on headstones. There is no limit to how many more symbols will be added to the list in the future.⁴⁴ Furthermore, each symbol is not self-explanatory. Likewise, once the regulation to allow the use of multiple symbols is adopted, every group will have the impetus to want its own symbol.⁴⁵ Chaplain Ross H. Trower, a former Naval Chief of Chaplains, said, "Were each faith group to have its own design we would need a field manual like a bird finder to know what we're seeing."⁴⁶ This system makes it difficult to identify a chaplain, to maintain corps identity, and to achieve an inclusive ministry in an institutional setting.

One Insignia To Include Faith Group Symbol

A fourth alternative is a single corps insignia that includes in its design the symbol of the chaplain's faith group. This option allows a chaplain to wear an insignia that identifies the person's faith group. But it makes it difficult for military people to identify members of the chaplaincy, because there would be too many insignia and not a common identifiable one. A field guide to chaplains, would be a requirement for military members so that they can identify one faith group from another. This option solves the problem of bringing together the symbology of an individual's faith group with the insignia of the chaplaincy, but it does not resolve the need to have an easily identifiable chaplaincy insignia that will represent the inclusive nature of the military chaplaincy.

One Designator And Individual Faith Group Insignia

The fifth possibility is to design an insignia for the entire chaplaincy, but authorize chaplains to wear the insignia of their faith group on some other location on the uniform; e.g., similar to the Navy's sub-speciality pins that are worn on the left side of the uniform

⁴⁴ During the early 1900s, the ICRC wrestled with the problem of recognizing more than one symbol. Some national representatives recommended that the Red Cross be changed because it was a Christian symbol, others wanted to retain the Red Cross, and others supported the countries who wanted to use their own symbol. See Shabtai Rosenne's work, *The Red Cross, Red Crescent, Red Lion and Sun, and the Red Shield of David*.

⁴⁵ Some faith groups with a common tradition or theological foundation, but divided into different denominations, e.g., Baptists, Lutherans, or Jews, might find it difficult to agree on one symbol. For example, Ihson Bagby of the Islamic Teaching Center in Plainfield, Indiana, writes: "No symbol represents Islam. The star and the crescent is often associated with Islam, but its origins are relatively recent—in the Ottoman period.

⁴⁶ Letter from RADM Ross H. Trower, CHC, USN (RET.) to LCDR James P. Nickols, CHC, USN, January 13, 1986.

above the pocket, or like the Air Force chaplains, who wear their corps insignia on the left side of the uniform. This option insures the integrity of the chaplaincy insignia and frees it from any additional symbols. The insignia can be identified easily. Additionally, each faith group will have its own symbol. But the problem with this alternative is that some faith groups and individuals will protest "losing" the cross and tablets for a "non-religious" insignia. Several other problems will need to be addressed: the standards for the design of the insignia, the number of insignias to be authorized, and the means to introduce the military community to the new designs so that they can recognize the individual symbols. While this approach meets both the chaplaincy's needs, and the faith groups' and individual's desires, it fosters an attitude of individualism rather than of common ministry to the men and women of the services. Chaplain Stevenson often reminded chaplains in the Navy that their ministry was an "institutional *vice* parish ministry."⁴⁷ Therefore he states that "the device ought to be a sign that one is chaplain. If additional clarification is needed it can follow the initial recognition."⁴⁸

One Insignia

The sixth option is to develop and authorize one insignia for the chaplaincy. This option is the most practical, and the most difficult. Many inside and outside the chaplaincy are not able to separate the practical reasons for using one insignia from the emotional feelings associated with the cross and tablets. Chaplain Stevenson, during his tour as the Navy's Chief of Chaplains, took an informal survey of chaplains concerning a single corps device. He writes that his informal survey indicated, "Most chaplains think the cross and tablets are their property. That unlike the rest of the Navy where the device identifies a community, i.e., JAG (Judge Advocate General), the chaplain thinks the device identifies his or her religion."⁴⁹ In other words, the cross and tablets are to identify members of the chaplaincy. Yet, the symbols selected come to represent Christian and Jewish chaplains. Since the insignias hold a symbolism beyond the chaplaincy, it is difficult for some people to separate their personal faith from the insignia. Therefore, this option makes it possible to divorce one's personal faith from the chaplaincy insignia.⁵⁰ This

⁴⁷ Letter from RADM Neil M. Stevenson, CHC, USN (Ret.) to LCDR James P. Nickols, CHC, USN, January 13, 1986.

⁴⁸ *Ibid.*

⁴⁹ *Ibid.*

⁵⁰ It is interesting to note that according to the new design manual for the Navy's Chapel and Religious Educational Facilities (DSM 37.06), any artwork (e.g., stained glass windows, interior and exterior designs) must be symbolically neutral; that is, there cannot be any symbolism used that is identified with any particular faith group. Similarly, chapels and community activity centers (the new name for religious education facilities) must be given names that are not associated with any particular

separation encourages chaplains to focus upon the ministry of the chaplaincy to the people in the armed services. It is the responsibility of chaplains not only to represent their faith group, but to facilitate the free exercise for all faith groups. Secondly, as new faith groups, such as Moslems, offer qualified candidates for appointment to the chaplaincy, they will not have to wear an inappropriate insignia. Unlike the first and second options, one insignia is not a “generic” symbol, but a corps device that makes people mindful of the fact that the ministry in the chaplaincy is inclusive and a partnership. Third, this option eliminates the administrative headaches of organizing, negotiating, selecting, producing, and managing a chaplaincy with multiple devices. In other words, it prevents individualism. Finally, it brings the chaplaincy in line with other staff corps.⁵¹

Two former Navy Chief of Chaplains, and the present Navy Chief of Chaplains, supports a single corps insignia. Chaplain Trower writes, “A common symbol for all people would be the best . . .” in his judgment.⁵² Chaplain Stevenson believes that “the corps would be best served and its members best identified by one corps device *vice* two or more of them.”⁵³ And Chaplain McNamara, the present Chief of Chaplains for the Navy, states that he is inclined “to go the way of one designator” for the entire corps.⁵⁴

What Should the Designator Be?

The answer to the question depends upon what option is selected? Some suggest the shepherd’s crook. The most prominent proponent of this suggestion is Chaplain Stevenson.⁵⁵ However, the history behind the shepherd’s crook may not make it a favored choice. First, the Army used the shepherd’s crook until they substituted it for the Latin cross. Then the Secretary of War, in response to a request from the Jewish chaplains, attempted, without success, to make the shepherd’s crook the Army Chaplain Branch’s insignia. But the strong reaction from the Army chaplains forced the Secretary to back down. The Navy Chaplain Corps’ experience was similar to the Army’s. The shepherd’s crook served as the insignia for chaplains of

religious faith group. In both instances, an effort is made to be sensitive to the wide variety of faith groups that use the facilities.

⁵¹ An excellent paradigm for the chaplaincy is the Navy’s Medical Service Corps. This corps has one insignia, but its ranks consist of podiatrists, optometrists, and social workers, to name a few.

⁵² Letter from RADM Ross H. Trower, CHC, USN (Ret.) to LCDR James P. Nickols, CHC, USN, January 13, 1986

⁵³ Letter from RADM Neil M. Stevenson, CHC, USN (Ret.) to LCDR James P. Nickols, January 13, 1986.

⁵⁴ Interview with RADM John R. McNamara, the Navy’s Chief of Chaplains, at the Naval Chaplains School, Newport, R.I., January 23, 1986.

⁵⁵ Letter from RADM Neil M. Stevenson, CHC, USN (Ret.) to LCDR James P. Nickols CHC, USN, January 13, 1986.

Jewish faith until 1941 when the Navy authorized the present insignia: the Star of David above the Tablets of the Law. In both the Army and Navy cases, the chaplains were not satisfied with the shepherd's crook. Secondly, the shepherd's crook is associated with the Middle East. Although it is likely a suitable symbol for Jews and Christians, and perhaps Moslems, it may not have any appeal to other religious faith groups.

Another suggestion is to have the Army's Office of Heraldry design an insignia. Of course, the route to obtaining an agreement on a design and acceptance is going to be long and arduous. But, it is a crucial step in the right direction in order to prepare for welcoming chaplains from all religious faith groups into the military chaplaincy.

Conclusion

Administering and facilitating the free exercise of religion in the military is the chaplains' assigned responsibility. By definition, that means that the chaplaincy is a pluralistic ministry. The chaplaincy cannot discriminate against any religious faith group and continue to meet the religious needs of those in the military. The day is coming when there will be chaplains from many of the faith groups that are now represented in America's pluralistic society. When that day arrives, the current insignia of the chaplaincy will no longer be of service. Therefore, the time is at hand to change from the dual insignia to a single insignia. There are three advantages to the universal insignia for the chaplaincy: it is easy to identify; it symbolizes the inclusive ministry of the chaplaincy within the institutional setting; and it illustrates a sensitivity to the plurality of religious faith groups within the military.

The chaplaincy must move toward a symbology that represents the ministry of chaplains in a pluralistic environment and prepare to welcome clergy from all faith groups into the chaplaincy.

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The Intersection of Family and Organizational Values in the Military: Implications for Chaplains

Gary L. Bowen, Ph.D., ACSW

Family values in the military community have been an important focus of study in recent years. The nature and pattern of these values have been linked to various dimensions of family well-being and stability on the one hand and to a successful adjustment to the demands of the military way of life on the other.¹ To date, however, relatively little attention has been focused on the intersection of family and organizational values and how the level of congruency between these sets of values affect the nature of the partnership that exists between the military organization and its families.

The importance of this partnership to the military organization is reflected in the philosophy of the Army White Paper, 15 August 1983.

A partnership exists between the Army and Army families. The Army's unique missions concept of service and lifestyle of its members, all affect the nature of this partnership. Toward the goal of building a strong partnership, the Army remains committed to families in

¹ See, for example, Gary L. Bowen, "Opportunities for Ministry," *Military Chaplains' Review* (Spring 1986), pp. 60-75; Orthner & Associates, *Families in Green at Fort Benning*, (Roswell, GA: Orthner & Associates, 1985); Ron Szoc, *Family Factors Critical to the Retention of Naval Personnel*, (Columbia, MD: Westinghouse Public Applied Systems, 1982).



Dr. Bowen is an assistant professor in the School of Social Work at the University of North Carolina at Chapel Hill. As a family relations specialist and research analyst, Dr. Bowen possesses a broad background in military family research, program evaluation, and manpower analysis. He has worked with the Army, the Navy, and the Air Force on work and family linkages and has published numerous reports and articles on marriage and family life.

order to promote wellness; to develop a sense of community; and to strengthen the mutually reinforcing bond between the Army and its families.²

Although the nature and variation of family values in the military community can be studied directly, the impact of these values on the family and the military organization are best understood through study of their intersection with military organizational values. From this stance, we avoid an empirical trap of discussing family values as "better than" or "less than" other values and move toward discussing them as "different from," with more or less congruency with military organizational values. From both a chaplain ministry as well as military mission perspective, this position is a richer field of study.

Grounded in both the theoretical and empirical literature, this article outlines an ecosystem model of family and organization linkages.³ The model focuses on the level of congruency between family values and the values of the military organization, and highlights the implications of this congruency for family and organizational cooperation. It also discusses the role that chaplains play in mediating the relationship between family and organizational values and describes the outcome of this relationship for the family and for the military organization.

A better understanding of family and organizational value congruency is essential for chaplains who work toward fostering the quality of community and family life and who wish to improve the level of family and organizational cooperation. Chaplains in the military have a twin calling toward both the role of clergy as well as the role of military officer.⁴ They are expected to understand and be responsive to the needs of the command as well as to be an advocate and spiritual leader for service members and their families. A framework for better understanding and researching the nature and intersection of family and organizational values should help chaplains to critically examine the underlying assumptions of their ministries and assist them in designing programs and support services for enhancing the level of cooperation and mutual involvement between the family and the military organization.

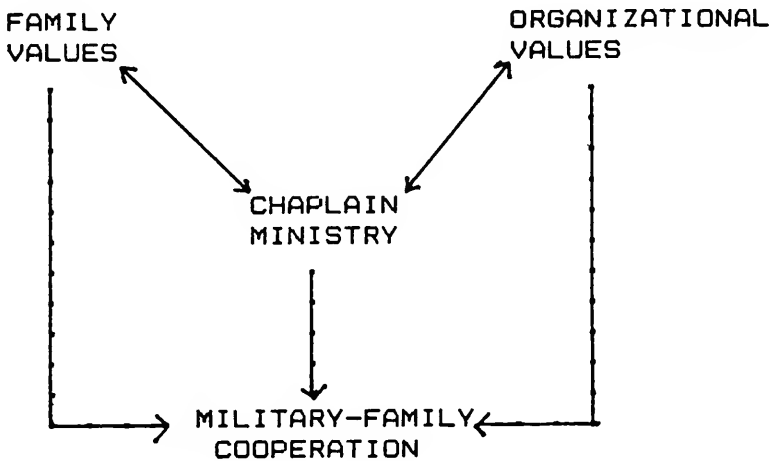
² John A. Wickham, Jr., *The Army White Paper*, The Chief of Staff, United States Army, 1983.

³ See, for example, Gary L. Bowen, "Toward a Model of the Relationship between Family Factors and the Retention Decision-Making Process of Military Members," In Gerald M. Croan (Ed.), *Career Decision-Making and the Military Family* (pp. C1-C80), (Washington, D.C.: Army Research Institute; Mady W. Segal, *Plan for Research on Army Families*, (Washington, D.C.: Army Research Institute).

⁴ Robert Vickers, "The Military Chaplain: A Study in Role Conflict," *Military Chaplains' Review* (Spring 1986), pp. 76-90.

Toward A Conceptual Model

Figure 1 presents a working model of family-organizational linkages in the military. Although preliminary and an abstract simplification of a complex set of interacting variables and relationships, the model provides a vehicle to better understand the mutual adaptations between families and the military system by examining the interaction between family and organizational values.



This section provides a brief overview of the major concepts in the model and specifies their hypothesized relationships. The discussion begins with the concept of family values and proceeds to discuss the other concepts in the model: organizational values, military-family cooperation, and chaplain ministry. As a beginning framework to understanding the complex interactions between family and organizational values.

Implications of the Family Values

Before describing this component of the model and its hypothesized impact, it is important to suggest a working definition of family values. Although there is no consensus in the literature in the definition of "values," values are defined broadly as organized sets of preferences by which individuals wish to conduct their lives.⁵ The preferences are cognitive and serve as a basis for choice and guides for action. Although learned primarily from parents and significant others in childhood and adolescence, values are not fixed in any functional sense; they may change in response to a variety of family and extra-familial influences.

There is a tremendous range of family values that could be identified for study. These include family values toward marriage and parenthood, religion, social network connections and community, the

⁵ Charles H. Mindel and Robert W. Habenstein (Eds.), *Ethnic Families in America* (New York: Elsevier, 1977).

importance and role of helping professionals, the role of women, the nature of husband and wife roles in marriage, intermarriage, and life in the military service.

Family values are conceptualized at both a general and specific level. Although the military is a conglomerate of many class, racial, ethnic, national, cultural, and religious groups, it is possible to abstract the common threads of values that are embedded among the subgroups in what might be called a macro focus. An important task for future study is to examine how the nature and pattern of family values vary for different subgroups in the military; *e.g.*, Blacks, Hispanics, and Jews, by specific family context variables (stage in the family life cycle, the pattern and working status of the husband and wife), as well as between husbands and wives in marriages (*e.g.*, intercultural marriages). It will also be important to examine the relationship between macro and micro levels of family values, identifying how different subgroups and individual family types may be more or less congruent with dominant values at the macro level.

In the proposed model, the nature and pattern of family values (both at the macro and the micro level) are predicted both to influence the nature of chaplain ministry and to impact upon the level of military-family cooperation. For example, chaplains are likely to be sensitive to the nature of family values in their unit and community and to tailor their ministries to respect the range of these values. In addition, the level of military-family cooperation is likely to be facilitated by families who value and have a strong sense of commitment to the military organization.

Organizational Values

The military is a social institution. As an institution, it has a system of formal and informal values which governs how decisions are made and which influences the behavior of its members; *e.g.*, the priority of the military mission and behavioral proscriptions. It is important to note that organizational values are dynamic and reflect learned responses to the organization's attempt to accomplish its tasks and to function as a group.⁶ As a consequence, the nature of values in an organization like the military may change through an evolutionary process or through the deliberate actions of certain members, especially leadership. For example, the present recognition of families in the military and their importance to the military mission by senior leadership has resulted in considerable expansion of support on behalf of service members and their families.

Like family values, organizational values may be conceptualized at both a general and specific levels. Although it may be possible

⁶ Edgar H. Schein, "Coming to New Awareness of Organizational Culture," *Sloan Management Review*, 25, pp. 3-16.

to broadly specify the system of formal and informal values in the military that govern the behavior of service members and their families (a macro orientation), it is also important to recognize that work organizations, like the military, often have multiple sets of values for their members which may be more or less homogeneous; e.g., the organizational values that are unique to the 82nd Airborne. Such variation is particularly likely in organizations like the military which consist of divisional, geographic, and rank-based subgroups.

The strength and specificity of these values will be partially determined by the relative homogeneity and stability of group membership and by the length and intensity of shared experiences of the group. An important focus of inquiry will be to examine how organizational values vary by organizational location of the service member and the family, installation, the geographic location of the installation, and the nature of the installation's primary mission. It is also possible to further specify this breakdown to include MOS categories, organizational units and rank grades.

It is predicted from the model that the nature and pattern of the organizational values, both at the macro as well as at the more micro level, will directly influence the nature of chaplain ministry. For example, reflecting organizational values, commanding officers may have clear expectations for the chaplain's role in the unit which may be more or less similar to the expectations of the chaplain.⁷ A good example of this occurred in the movie, *Patton*, when the chaplain questioned the appropriateness of General Patton's request to pray for clear skies to ensure bomber support. Chaplains may frequently find themselves in a situation of role conflict as they combine the role of military officer and the role of spiritual leader and advocate for service members and their families.⁸

It is also predicted from the model that the nature and variation of organizational values will affect the level of military-family cooperation. It is likely, for example, that installations which stress responsiveness to the situation and needs of families will facilitate the level of cooperation that families feel with the military organization.

Military-Family Cooperation

The relationship between the military and its families can be depicted on a continuum from conflict to cooperation.⁹ Recognizing the competition with the family for the loyalty and commitment of service members will work to the detriment of both systems, the military services have sought in recent years to increase the level of

⁷ Vickers, 1986

⁸ Vickers, 1986.

⁹ The author acknowledges the pioneering work of Dr. Mady W. Segal on this dimension of the model. See, for example, Segal, 1986.

mutual support and involvement with their respective families. An important objective has been to better integrate the family into the military organization. Although the optimum level and type of cooperation between the family and the military organization remains an empirical question, an important aspect of this cooperation is the level of commitment and mutual support that each system gives the other in meeting their respective missions.

The congruency of family and military organizational values are conceptualized in the model to play a decisive role in determining how specific families perceive the level of military-family cooperation. It is predicted that the level of commitment to organizational goals and objectives will be facilitated in cases where families perceive a sense of understanding and commitment from the organization toward addressing family needs through policies, programs, and practices.

Although not included in Figure 1, it is suggested that a high level of military-family cooperation will have positive implications for both the level of family life satisfaction and stability and the level of family satisfaction with service in the military. These variables have been demonstrated in prior research to positively influence military readiness and retention.¹⁰

Although it is the last component of the model to be presented, the nature of chaplain ministry is the central determinant in the proposed model. Chaplains play a key role in the military community. As ordained ministers, they provide worship services and officiate at sacramental observances. As pastors, they promote the development of religious community and serve as a pastoral resource to the needy. As educators, they teach the faith and encourage the spiritual growth of the faithful. As commissioned officers, they are charged with upholding and defending the Constitution of the United States of America. As both clergymen and military officers, chaplains serve as an important intermediary between service members and their families and the military organization.

From the model, chaplain ministry is viewed as a mediating influence between the intersection of family and organizational values and the level of military-family cooperation. As a consequence of its reciprocal impacts, the nature of chaplain ministry can either directly facilitate the level of military-family cooperation through spiritual and support programs and services or indirectly facilitate this dimension by influencing the nature of family and organizational values. For example, chaplains have historically facilitated the level of military-family cooperation by influencing the nature of organizational values toward families through advocacy on behalf of service members and their families. Chaplains have also been instrumental within each service branch toward strengthening military families

¹⁰ Bowen, 1986.

through spiritual and support services and to helping them actualize the notion of partnership that they share with the military organization.¹¹

Conclusion

The "ecosystem model" presented above provides a beginning foundation for conceptualizing the interrelationships of family organizational values in the military and the implications of this relationship for the level of military-family cooperation. From the perspective of the model, chaplain ministries serve as an interface between the intersection of these values and their impacts, capable of directly influencing both the nature of family and organizational values as well as the level of military-family cooperation.

In its present state, the model is merely descriptive and suggestive; it is not definitive. Its usefulness for informing chaplain ministries depends on further clarification of its conceptual domains and the testing of the hypothesized relationships between these domains. Chaplains are encouraged to openly discuss the model with their colleagues and its implications for better understanding the nature and impact of family values in the military community.

¹¹ See, for example, Richard G. Hutcheson, *The Churches and the Chaplaincy*, (Atlanta, John Knox Press, 1975); Vickers, 1986.

BOOK REVIEWS

War, Morality, and the Military Profession

Malham M. Wakin

Westview Press, 1986

Cloth, \$38.00; Paper, \$17.95.

Malham M. Wakin is associate dean of the faculty and professor and head of the Department of Philosophy and Fine Arts, United States Air Force Academy. He is in his twenty-seventh year of teaching philosophy at the academy.

Professor Wakin's revision of this classic text is timely. He has eliminated ten of the original selections and added thirteen new readings, including one article of his own. The new works are excerpts from the U.S. Catholic Bishops' statement on "The Challenge of Peace: God's Promise and Our Response," VADM James S. Stockdale's essays on sustaining personal ethics in a prisoner of war environment, some recent articles on ethics and the professions, Michael Walzer's arguments on nuclear deterrence, and a carefully reasoned apology for pacificism. The editor retained the timeless articles of Janowitz, Huntington, Hackett, and Sorley on ethics and professionalism; and Taylor, Wasserstrom, and Murphy on war crimes and just war. The new collection will stimulate a renewed interest in the debates about the role of the military and the conduct of war by a democratic society.

Wakin keeps his two-part division: "Ethics and the Military Profession" and "War and Morality." Each selection is introduced by a brief synopsis of the writer's position. A short biographical sketch of each contributor appears in the back of the book. The book contains no subject index for cross referencing, but the editor's excellent introductory essays to the two parts serve as a good comparative study of the various author's theses.

Colonel Wakin, himself, is a significant contributor to the debates. His seminal essays on ethics and leadership address the core issues leaders struggle with when they choose to think and reason ethically. Military leaders with character flaws tragically destroy life

unnecessarily. The military profession therefore demands persons of character and the highest ethical standards to serve as leaders.

The quality and balance of the thirty three selections in this work are outstanding. The inclusion of three selections by Telford Taylor of Columbia University may raise questions, but in fact, no one has been in the position to deal with the issues of just war, war crimes, and blind obedience in the depth that Professor Taylor has. As a brigadier general in World War II, he served as U.S. Chief Counsel for the Nuremburg war crimes trials.

Military chaplains who ignore this work will find their young officers and commanders better prepared to deal with the questions of moral reasoning and the military profession than they. In order to speak effectively to the commander as his staff officer advising on morals, morality, and the spiritual life of the command, the chaplain will have to prepare himself or herself in this critical area. *War, Morality, and the Military Profession* is the source book, the *vade mecum* for the chaplain serving in the military system.

Chaplain (LTC) William L. Hufham
USA

An Alternative Vision: An Interpretation of Liberation Theology

Roger Haight, S.J.

Paulist Press, 1985
Paper, 345 pages, \$9.95.

Roger Haight, a Jesuit, teaches theology at Regis College of the Toronto School of Theology. He has also taught theology in the Philippines, India, and in Latin America.

Liberation theology has become a field of major interest in the world of theology today, especially among Roman Catholics. In this book Roger Haight seeks to present liberation theology in a form universally applicable and understandable by all North Americans. Although in continuity with the major Latin American liberationists, Haight's contribution reflects his own experience and is in many ways more moderate than Latin American offerings.

Haight believes the central insights of liberation theology are correct and need to be incorporated into all Christian theology. He warns that we need to think in terms of liberation theologies—not liberation theology—because not all liberationists agree in every particular. Liberationist concerns are in one sense counter-cultural, coming out of the Judeo-Christian prophetic tradition, but seeking to translate and to reinterpret Christian symbols for contemporary society.

Haight is a modern Roman Catholic, and the influence of Karl Rahner is evident at many points in his thought. His theology centers

in humanity and the world, responding to human concerns instead of setting the agenda for human consideration. Poverty, human experience, historical consciousness, autonomy and secularization are the issues which control this theology.

Although the division is not reflected in the table of contents, Haight divides the work into two major parts. The first part is the more valuable for non-liberationists because it clearly presents the fundamental issues of theology from a liberationist perspective; its presuppositions, special emphasis on historicity, methodology, and its particular understanding of the Faith.

In Part One, Haight says the central problem of theology is the suffering of the poor. He sees the salvation God has revealed in Christ as a process of humanization of liberation *within* society and history. The meaning of human history is the central problem for contemporary theology and only liberation theology provides a sufficient answer.

In Part Two, Haight applies this claim to the various loci of theology. We meet God in history through experience and in terms of symbol—not directly. God is both Creator and Savior, and these two roles cannot be separated. Thus, creation leads necessarily to salvation. Human beings are engaged with God in building the Kingdom of God today although the Kingdom is not an earthly one. God sides with the poor and calls on everyone to take sides with Him and them.

Consistent with his theology, Haight presents a christology from below. It is a functional christology, and one of the most troubling parts of the book. Haight's arguments did not strike this reviewer as internally consistent and his conception of salvation was less than adequate. It is not enough to see Jesus as the paradigm of how God acts to save; Jesus must be seen instead as the God who saves. A common criticism of Liberation Theology says that it is weak on sin. Haight is an exception; he sees sin as essentially personal. The problem is that his view of salvation cannot handle his doctrine of sin.

The longest part of the book deals with the Church, its nature and mission. The Church has been the major theme of liberationists and the most controversial. For Haight, the Church's task is to work in support of human freedom in all its dimensions.

Haight includes the 1984 Vatican statement on liberation theology and interprets it. The text is helpful, but his comments do not accurately reflect its content. He says the document deals with hypothetical positions no liberationist holds and presents inaccurately the role of Marxism in liberation theology. This may be true for

Haight's theology, but not for the other Latin American liberationists.

Despite its weaknesses, this book is a valuable source on liberation theology for non-liberationists. Haight provides voluminous notes and two indices. Were this reviewer to teach a course on liberation theology in the near future, Haight would be a required text. The completeness and moderation of his presentation, as well as his success in translating liberation theology into North American theological language, make this book a good starting point for non-liberationists who wish to understand this important movement in contemporary theology.

Chaplain (CPT) Douglas McCreedy
Pennsylvania Army National
Guard

A Letter of Consolation

Henri J. M. Nouwen

Harper and Row, San Francisco, 1982.

Cloth, 96 pages, \$6.95

Henri Nouwen, a Roman Catholic priest, born and educated in Holland, is the author of numerous widely read books on spirituality.

"This letter was written six months after the death of my mother. I wrote it to my father as a letter of consolation, but I was also writing to myself and maybe, too, for many others who are asking the questions that we were asking." Two of the questions Nouwen asks are "Why is it that mother died before us, and why is it that we are the ones who have to carry the burden of grief?"

"Death simplifies," he says, "and lays bare what really matters, and in this way becomes our judge." He sees our lives as a process of becoming familiar with death. According to Nouwen, life is continually relativized by death. By death we are made to enjoy life for what it is—a free gift. "Mother's death," he says, "opened a dimension of life in which the key word is not autonomy, but surrender." Life is a process of detachment. "There must be something more than death . . . a promise that is not fulfilled in our short existence."

This little book brings consolation and hope to Nouwen, his father, and to many of us who ask the same questions as they. It is a book, a letter, to have handy on the shelf for sharing with people who come for help with their grief.

Chaplain (COL) Howard W. Fritz
USAR

The Right to Silence: Privileged Clergy Communication and the Law

William H. Tiemann and John C. Bush

Abingdon Press, Nashville, 1983

Paper, \$6.95

The issue of confidentiality is debated in the courts and among the helping professionals constantly. Tiemann and Bush have tackled clergy privilege and the law head-on. The authors are clergy who have thoroughly researched the legal provisions for clergy privilege in history, English Common Law, as well as state and federal statutes. Tiemann became interested in the matter when he was subpoenaed to testify in court. Lacking any written resource to help him through his ordeal, he decided to write a book for members of the clergy. His aim was to acquaint them with the legal complications involved in maintaining silence in court.

Tiemann and Bush trace the development of priest-penitent privilege through church and legal history. English Common Law, the legal basis of the American system of law, provided no privilege to the penitent or the clergy. In fact, revelation of the contents of confession was required of the clergy in cases of treason. Since clergy privilege was absent from the Common Law, state and federal statute and case law based on First Amendment rights became the grounds for confessional privilege. In forty nine states, the federal rule of evidence, and in the military, rule of evidence confessional privilege has been defined. In each case, the privilege belongs to the declarant/penitent, not to the clergy. In most, the privilege extends only to the provisions of the clergy person's denominational requirements.

The authors describe in detail the requirements of the Roman Catholic, Anglican, Lutheran, Reformed, Free Churches, and Jewish faiths regarding clergy privilege. They explore court decisions in a variety of cases which establish precedents for clergy persons, for denominational leaders other than clergy, and for religious groups claiming privilege for all of their members. The questions involving clergy acting as marriage counselors, handling information on child abuse, child sexual abuse and spouse abuse, the minister's duty to warn, malpractice insurance for the clergy, as well as some ethical problems, are all addressed in depth. The work is supplemented by several indices and the statutes on clergy privilege from the states which have them.

Military chaplains will find this book to be enlightening, if at times tedious. It is well written and thoroughly documented. The closing chapter on advice for the clergy offers a six-step procedure to follow when confronted with a decision to disclose or refuse to reveal

confidential information. The book will hold the reader's attention because of the critical importance of the subject for every chaplain's practice of ministry.

Chaplain (LTC) William L. Hufham
USA

To Be Human: An Experiment in Philosophy

Xavier O. Monasterio

Paulist Press, 1985.

Paper, 241 pages, \$7.95

Xavier Monasterio teaches philosophy at the University of Dayton.

Many of us fear philosophy. Some consider it the private preserve of a small intellectual elite and associate names like Plato, Aristotle, Kant, and Hegel with the subject. Others see philosophy as dealing with minute and abstract problems and ask if it has either value or meaning for the "real world."

Xavier Monasterio proposes to show philosophy is within reach of us all and that it has great practical value. He succeeds. By involving us in the development of his argument, he shows how each of us already practices philosophy. As we face the basic issues of our daily existence and seek to respond to them, we are doing philosophy.

To make his point, Monasterio explores the question of human identity and uses a variety of modern thinkers to help us along the way. This route, in contrast to the more common "arguments for the existence of God" approach to philosophy, raises issues of immediate importance for attitude and behavior that none of us can avoid.

Monasterio introduces his subject through the work of B. F. Skinner. He explains the philosophy that lies behind Skinner's work in psychology, shows its strengths and weaknesses, and shows us where it leads. After presenting Skinner on Skinner's terms, Monasterio critiques his thought, asking who would like to live in Skinner's world. This chapter, like much of the book, concludes with an annotated list of suggested readings.

Finding Skinner unsatisfactory, Monasterio offers from the other end of the spectrum, Jean-Paul Satre. Finding Satre equally unsatisfactory, Monasterio examines the thought of Karl Marx. He finds each wanting in terms of their claims as examined in the light of human experience. Abraham Maslow provides the next set of tentative answers to the question of human identity. Monasterio concludes Maslow provides no more than a trivial justification of egoism and contradicts himself at many points.

Each of the persons and positions Monasterio examines has strengths and weaknesses. He is not trying to convince us of the truth of a particular philosophy of human existence; he is teaching us to examine our own philosophies for internal consistency and coherence with reality. As he concludes, "Philosophy is meant to lead not to purely theoretical interpretations of reality but practical understanding of it . . . only when philosophy is to-be-lived and actually lived does it become important."

This book is an excellent introduction to philosophy. Monasterio writes well and presents philosophy in a way that does not intimidate the student. He is simple, but never simplistic.

Chaplain (CPT) Douglas McCready
Pennsylvania Army National
Guard

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